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The Catholic Educational Review

APRIL, 1943

THE CONCEPT OF THE SPIRITUAL AND THE BASIC EDUCATIVE OBJECTIVE

There is dire need in our time to use concepts and words with their definite meanings. The ancient and medieval philosophers were careful to define the content of the words they used, before entering into discussions or dialectics. Later, the makers of the dictionaries provided the medium for accuracy in the several forms of communication.

The students of relevants and semantics impress the present day world with the need of accuracy in concepts and definitions. They are fully aware that to delimit the content of word meanings will foster more definite, accurate and right thinking and make thinking a more helpful instrument in the service of human welfare.

The loose use of words is dangerous. Words are so much the medium of thought, and the thought of one may have wide and deep influence over the thoughts and actions of others. The abuse of language and ambiguity in general can become an extremely direful virus in their contaminating effects. Unsocial behavior forms may influence the conduct of others, but they infect the individual more than the group, whilst thinking may sway multitudes and become the source of false and infectious social, moral and religious attitudes. This is all the more true in our era of chaos, when it is well to realize that beneath the military conflict that is worldwide there is the more basic conflict of ideologies regarding the origin, nature and destiny of man and his societies.

This is more significant when the thinking and word relevancy regard the nature and purpose of values that have determined the course of cultures and civilizations. In thinking of these

and determining their nature, precision of thought and accurate use of words are of primary importance.

Even those definitely inclined to materialism have since World War I proclaimed in every literary medium the importance of the spiritual in civilized society. Many diagnosed the world's maladies as due to the loss of faith and found the remedies in faith in spiritual values.

Even modern humanists proclaim the supremacy of the spiritual and the need of faith, though they live in an intellectual climate of materialism. The outer signs of the humanistic spirit, which the humanists regard as evidences of the spiritual within, truly does manifest a being spiritual in itself and in its operation. Experience gives testimony that their activities and attitudes form the basis of human cultures and relationships that fit into the pattern of a good society. Their forms of spiritual behavior, true to the naturally good, often put to shame the forms that are only distortions if not perversions of the patterns that should come from the well-springs that are presumed to be supernatural. Assumptions and presumptions regarding the presence of supernatural forces, energies and purposes are best shown in their true and real values, when the tests of correct attitudes and behavior patterns in keeping with and reflecting the naturally good, true and correct are put upon them.

The intrinsic value of a thing is in its worth. When we speak of worth, the expression is common, "What is it good for?" The worth of a being, quality or operation is in its goodness. Goodness consists in the conformity with the idea of the creator and His will as made known in His revelations and especially His laws. From another phase goodness is that which is desired—which is the object of love. God created after His own image and likeness, and He called that which He created good. Goodness or spiritual likeness to Himself was the motive that moved Him to create. Nothing else could be a sufficient reason and motive to move the divine will. Love of Himself was the moving cause, and love of goodness in things conforming to His Divine idea is the moving cause, whether only apparent or real, of His creatures.

The activities of His creatures are good and consequently valuable when they attain through them the ends of their nature, or likeness to God, in spiritual self-realization. Any defect in

inorganic, organic or spiritual nature that hinders creatures from attaining the end of their natures is evil or bad. Evil is thus a defect in a condition of a thing which its nature was intended by the designs of God to have to attain the end of its creation.

Spiritual values consequently pertain to the spirit and its operations. Spiritual values are thus opposite to material values. The spirit of man, his soul, is integrally simple; it has no parts outside of parts, which would be the principles of dissolution. Matter may be very tenuous, but it cannot become spiritual, because the spirit is in another category of being. Physicists may indulge in the mystery of the atom, invisible to the human eye, yet made up of billions of protons, photons and electrons, but matter in the least of its constituent elements is not spiritual. The spiritual in life cannot be reduced to physical-mathematical formulas. The spiritual may vivify and act through matter, and thus the activity have some spiritual energy in it, but the act is not in its outward appearance purely spiritual.

The soul of man is spiritual because it can perform spiritual operations in knowing the spiritual, the abstract, the universal, in reflecting upon itself, in enjoying spiritual things, in self-consciousness and in the exercise of freedom.

The soul is internally immortal because it is spiritual, and externally because God will not annihilate it, as He intended it to live eternally for weal or woe according to many statements contained in Divine revelation. It is like to God, who created it directly, in its nature it is endowed with the powers of intellect and free will.

The soul as a spiritual substance, a spiritual energy which is its very being, is in the highest category of created beings; as a natural being it is opposed to the material and corporal, the inorganic and organic. It has within itself the highest natural good and is as a consequence a being of highest value in nature. As the cause of life it is the object of highest natural love and of the best means of preservation in its natural condition.

In its natural state, united to the body, it is the principle of life and of the activities of the individual person from the lowest in the physical to the highest in the intellectual, spiritual and religious. There are those who mistake the highest aspirations of the soul as expressed by the human mind as the spiritual,

whilst at best such activities are but evidences of the presence of a spiritual entity; the highest abstraction is only the product of the spirit as the vital principle of the body, but it is not in itself a spiritual entity, being or substance.

Humanists often assign to all kinds of high earthly things, qualities and abstractions the connotations of the spiritual, such as kindness, human friendship, freedom of thought, love of human beings, creative activity, respect for truth, satisfaction in learning the truth, loyalty to other human beings, sympathy and generosity with those who suffer, abhorrence for cruelty and evil, devotion to duty, perseverance in the performance of duties and delight in the beautiful. These are but some of the highest emergencies of the person, with the deepest satisfaction of the inter-self.

With veneration of these as ideals they propose as the highest principle of conduct and the best religion the purest humanitarianism: "Do unto others as you would have them do unto you." In the ideals of the extreme humanists and humanitarians the natural virtues with their relevants are the things with the highest spiritual values. It is to these they refer, when proposing spiritual values as of primary importance. They thus limit their ideals and aspirations to the values inherent in the natural things of this world and remain unconcerned about those of the next. Some are moved by the denial of the supernatural and, in their effort to be truly human and humane, give to their cultural principles a strong, natural foundation.

The views of extreme natural humanists deny any dependence of spiritual values upon God. The excellence of their spiritual values is restricted to the intellectual and moral capacities of man. Their ideals of excellence are at best but the highest emergence of man's powers to find satisfaction for his highest longings. The excellence is relative both in value to the creature and in the attributed qualities of goodness. Such opinions pervade every level of modern thought from the grossly materialistic to the highest cultural and intellectual and have made secularism, materialism and naturalism the vices of modern times and the deceptive cause of all ills.

They have lost the sense of absolute objective values and are dependent on the relative and subjective values of their own creation, which are generally biological products and at best

rational. They have become immersed in their own self-sufficiency. Thus they worship and have created the object of worship after their own image.

In their axiology anything mental, intellectual, rational, noetic, aesthetic, moral and to their way of regarding—holy, divine, has ultimate spiritual value, though all of these are not essentially and substantially spiritual but only the products of a natural, spiritual principle. They reject the tenets of true Christian humanists that standards of value, moral standards especially, are objective, absolute, superhuman and eternal.

The Christian appraisal of values necessarily relates the spiritual to the religious and the supernatural, to the ultimate reality and indeed to the divine. The spiritual good in the supernatural sense is not in the same scale of values with good in the natural sense. In the supernatural, spiritual good is the result of divine energies operating in the soul and producing the fruits of divine grace. This good is not commensurate or even in the same category with the natural.

It is true now as in the ancient time when Jesus told Peter: Simon Peter answered and said: "Thou art Christ, the Son of the living God." And Jesus answering said to him: "Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven" (Math. XVI). The divine energy gives a religious insight to the spirit of men, an intuition and feeling that changes their attitudes towards all creation.

God's revelation gave the truth and real meaning to spiritual values. Flesh and blood could not reveal these to men. Peter's profession was by the power of God working within his soul. His profession was the result of an intenser, a more spiritual power of him who had been elevated to a higher than the natural state. Spiritual values in the natural were to have an infinitely greater potency when lifted to the supernatural. They could no longer have an end in themselves and in mere human welfare. Their end was thenceforth to be in God. They could not even be good in themselves in the lives of creatures, whose final end and happiness was to be in God.

The excellence and value of spiritual good in the natural order consist in the spiritual nature of man, inasmuch as it is free from defects or limited in its defectiveness and in its rela-

tion to God on which depends the state of its being in the supernatural and its activities as means to achieve the supernatural end. The defectiveness is due to the weak and impaired condition of human nature and of its spiritual, intellectual, moral, emotional and physical powers. Thus these cannot of themselves attain the end even of natural perfection and happiness in every effort, activity, and on all occasions.

God the creator, however, in His merciful designs has not left man to his own natural resources and energies in this dilemma and frequent cause of frustration. He has given to the natural being a man of spiritual energy of a higher order. By elevating man to a supernatural state and destiny He also gives him the means to attain the end of the deepest longing of his nature. His happiness even in his natural state is no longer to be consummated in material possessions and natural sense, or even intellectual pleasures.

It is in this phase of the Christian life and activities that a paradox appears, because the values to mortal eyes appear in reversal. In the order of nature, poverty, every deprivation, pain, sorrow, unhappiness, are evil, because they predicate the absence of something that creatures should have by integral nature. In the order of grace these can become the cause of good, a greater than the natural good, when through grace they are endured or their enslavements overcome.

By the operations of grace a change is effected in the Christian's soul, by which he turns sorrow into joy, poverty into wealth, pain into pleasure, renunciation and abandonment into possession and achievement. This is the miracle that is wrought in the human spirit by the highest spiritual entity under God, His gift of grace. It is the reenactment in the Christian soul of the miracle of Calvary, through which death to merely earthly values became the cause and the source of true life and love. It is only through the experiences enacted under grace and its transforming effects that the soul can appreciate how earthly pain can become pleasurable and sorrow enjoyable, when they are endured out of love for the supreme object of desire and love and eternal happiness. The participation in the divine love transforms man's nature and makes him fruitful in self-sacrificing love.

It is in this spiritual realism that the Christian philosopher

finds the highest spiritual entity, for which all else, all other spiritual things and activities become means to its end and gives them a sufficient reason for their existence and their highest activities. This world reveals its true meaning only to those who relinquish its material hold on them and embrace the cross, the reality and symbol of conquering love.

In the Christian discipline the spiritual has always religious significance. Thus spiritual reading, spiritual exercises are indeed to effect nourishment to the spirit, but they are for the essential purpose of deriving that nourishment from the source of spiritual life, which is in God. That is Christian spirituality.

This analysis of the good and valuable does not lead to the inference that values and a life with many good qualities and activities cannot be attained in this world by natural means, and that one must be in the other world to realize and enjoy such things. This would justify the humanists in their challenge to the Christian theory of life, values and the good. The pronounced humanist, however, attributes to Christians the excessive tendencies to overemphasize other-worldiness with neglect of this, and especially in those aspects in which they could help to make this world a better place to live in. In these attributions they attest that we are concerned solely with saving souls and neglect utterly to prepare man for adequate living on this earth.

Such interpretations of Christian truth and practice are due mostly to an erroneous understanding of the whole basis, scheme and pattern of the Christian life. Christian truth, theory and practice do not exclude the natural good, especially in so far as it is spiritual, nor does it minimize the importance of natural evil, which is regarded in its moral implications as sin. All that is good derives its goodness from God. All that is evil is derived from the weakness of the creature's free will. Christians do, however, include God and His sovereignty over life and all good as supremely important. The Christian strives, indeed, for the kingdom of heaven, but at the same time he expends his zeal to bring it also amongst the children of earth, but does not expect to establish an utopia on earth.

The Christian begins to live the kingdom of heaven on earth. His perfection and happiness begin here, because the life of grace is in itself timeless and indimensive, though Christian life

manifests its qualities and activities in visible, material, and social ways in this world. Besides that of creation the internal bond that unites the Christian to God is the charity of Christ which unites Him also to His fellow beings. This charity transcends all mediums and dimensions because it is the most spiritual of the Christian's activities.

This charity sees Christ through earthly as well as divine mediums. It is not man centered. It recognizes Him in the poor, afflicted of every kind, the dejected, the dispossessed, in the lowliest laborer as well as in the highest intellectualist. It is charity that gives life to faith in God and fellowmen, and without it faith of whatever kind is dead. The manifestation of the life of charity is in the corporal and spiritual works of mercy, which through the centuries have cast such luster over the truly Christian way of life.

Well, then, does St. Paul (I Cor. XIII) analyze the characteristic notes of divine charity as it manifests itself in visible forms: "Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

The greatest spiritual good and value is in man himself. It is in the culture of spiritual being within himself that all else depends. It is his spiritual nature united to the divine that is known to Christians as the human personality. It is in his personality that moral responsibility under God resides and is developed. His spiritual being must be good before it can proceed into the activities of a good society. Christian humanism derives its significance through the humanity in which God was incarnate.

The decadence of the Christian spirit in man is the source of all his ailments, personal, social and economic. Even amongst Christians the principles of the Christian life are often known rather by their violations than by their observance. They, too, often use the utilitarian formulas of success which pervade the society of our time, and scandalize an unbelieving world by the practice of their alloy of religion.

All this had its beginnings in ages gone by, when man became proud of his own achievements and forgot about his dependence

of a higher power, whose help he needed to achieve anything more than mere transitory successes and happiness. It had its renaissance in its modern form in humanism, which easily begot secularism and liberalism, which have reached their latest stage in the collapse of Christian morality and the brutalities of tyranny.

J. M. WOLFE.

Diocesan Superintendent of Schools,
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RURAL EDUCATION IN ACTION

Several schools have pioneered in the field of rural education and have developed high schools which fulfill the desires of their students. They have been successful in preparing students for college, for business, and for life on the farm. If the plans of these schools are successful, they deserve special consideration; if they have produced results, they deserve imitation. With this thought in mind their outstanding work will be described in this chapter.

The rural secondary school has a perplexing problem, for it must prepare some of its students for college, some for work in the cities, and some for life on the farm. Although all three groups have many common interests, each group has its particular preparation for life. Because of the small enrollment, the small schools find it difficult to meet these diverse interests, but many schools have been successful in serving all their students. Guardian Angels High School at West Point, Nebraska, has done this through cooperation with the public school. The public school at Chester, Nebraska, uses supervised correspondence courses to offer subjects for the diverse interests of its student body. The Assumption High School at Granger, Iowa, has the best program, for it offers training for all three groups without calling upon outside help. The program of any of these schools, especially that of the Catholic School at Granger, is worthy of emulation.

GUARDIAN ANGELS HIGH SCHOOL, WEST POINT, NEBRASKA

In the questionnaire sent to the rural Catholic schools of Nebraska one of the statements and questions read thus: "It has been recommended that if a parochial school cannot give an important subject the students should be allowed to take that subject at the public school and take the rest of their subjects at the parochial school. Does this meet with your approval? Do you know of any school that is doing this?" Fourteen schools approved of the plan, one did not answer, and the other nine disapproved. It is significant to notice that, of the fourteen giving approval, eight were engaged in such work and the other six knew about schools which were following this plan.

None of the nine who disapproved knew about a school which was engaged in such cooperative work. It would seem that those who know about the operation of such a plan approve of it and those disapproving do not know enough about the plan. Perhaps more information about the practice would change the opinions of those who disapprove this type of work.

Guardian Angels High School has the most complete program of any of the eight schools engaged in this cooperative enterprise, and for that reason its work is described in this chapter. Through this plan they are able to offer college preparatory education, commercial subjects, Agriculture, Home Economics, and Normal Training. The last three subjects are taken at the public school. Besides these subjects the school teaches four years of English, Bookkeeping, two years of Latin, one year of Shorthand, one year of Typewriting, three years of Mathematics, two years of History, Physics, Chemistry, and Biology. Their graduation requirements depart from the usual plan, for they do not require Latin for graduation; but they do require about the same number of years of the other subjects, for they require two years of Mathematics, three years of English, two years of History, and one year of Science. Their requirements leave sufficient opportunity for electives.

Their extra-curricular activities consist of glee club, sodality, dramatics, athletics, orchestra, and a school paper. Thus they give their students a chance for recreation and a basis for future recreation after graduation. Good, wholesome recreation, according to the opinions of many of the principals, is one of the important needs of rural youth.

Since the enrollment is only eighty-nine, the alternation of some subjects is possible. They do alternate some classes, but if more were alternated the teachers, who teach for five or six periods per day, would have a much lighter teaching load.

The unique characteristic of the Guardian Angels High School is their cooperation with the public school, and in this way they are able to fulfill the interests of their students. This plan had been suggested by the Reverend Joseph Ost diek, Diocesan Superintendent of Schools of the Omaha Diocese. It does help the rural Catholic school to satisfy the diverse claims of the students, and it is approved by those schools who are acquainted with its operation.

THE CHESTER SIX-YEAR HIGH SCHOOL, CHESTER, NEBRASKA¹

The Chester six-year high school is especially interesting to the teachers of the rural schools of Nebraska. Before reorganization it enrolled eighty-one students in the upper four grades and now enrolls 150 students in the six grades. It is, therefore, about the same size as many of the rural Catholic high schools. The plan used by Chester High School was developed by Knute O. Broady and Earl T. Platt, both professors at the Teachers College of the University of Nebraska. The type of organization departs from the traditional 8-4 plan and uses the 6-6 plan. After reorganizing it made extensive use of the supervised correspondence study sponsored by the University of Nebraska, but since that time it has increased its own curriculum and depends less upon the correspondence work.

Before reorganization the Chester four-year high school offered four years of English, two years of Latin, three years of Mathematics, two years of History, one year of Advanced Civic and Rural Sociology, Biology, Physics, Chemistry, General Science, Normal Training, one year of Home Economics, and one year of Manual Training. The curriculum was practically college preparatory to which had been added Normal Training, Home Economics, and Manual Training. In 1930 one of the Normal Training graduates failed to secure a school and returned to school to take typewriting by supervised correspondence study. The following year several of the girls failed to secure schools, and the school authorities concluded that the one vocational training offered by their school was not sufficient for their students. The community, as well as the teachers, felt that other vocational training was needed. They decided to buy five typewriters and offer typewriting to a number of students by the correspondence study. French and Bookkeeping were also offered by this plan. The results of the year's work were satisfactory. Achievement in typewriting was as high as could be expected had the students taken the course under normal classroom conditions.

This success convinced the community and the teachers of the value of the supervised correspondence study and they began to

¹ Knute O. Broady, Earl T. Platt, and Dean Moomey, *The Chester Six-Year Plan*. Lincoln: University of Nebraska, Educational Monograph, Number Seven. April, 1935, pp. 84.

look forward to further expansion of this method of education. They also began to think of the revision of the curriculum of the school, but before any changes were made a complete survey of the community and its resources was supervised by Professors Broady and Platt from the University of Nebraska. Interviews were held with each student and with the parents of the students, and thus they discovered the desires and needs of every student. With this information as a basis they formulated the following objectives:

(1) The school believes in the equality of educational opportunity. This means providing each pupil with educational experiences which for him are the best possible. It is to be kept clearly in mind that this does not mean the same education for all. It means, rather, an education which in some respects, at least, is quite different for each individual. (2) The school endeavors to develop its pupils so that they will possess both the desire and the ability to cooperate intelligently in the solution of the social and economic problems of the day. Rather than promoting any radical program for the improvement of society, Chester High School seeks to develop a healthy but constructively critical attitude toward conditions as they are. (3) The school recognizes that man is a many-sided individual. Not only his working time, but his leisure hours: not only his civic life, but his home and his personal life, as well, must be provided for. (4) It is assumed that a strong and healthy body, possessed not by a few but by the whole of the student group, is essential to the realization of the highest goals of living. (5) It is recognized that there is a spiritual element of life which the school should do its share to foster.²

These objectives are very complete since they include the different types of needs of the individual: vocational training, training for leisure, training for citizenship; and the religious training is merely implied by the last objective. When they had formulated their objectives upon the basis of the survey of the community they set out to reorganize the high school.

The first two changes were from an 8-4 plan to a 6-6 plan of organization and from the forty-minute class period to the sixty-minute period with part of the period given to supervised study of the next assignment. The required subjects for the seventh and eighth grades consisted of English, Social Studies, General Science, Physical Education, Music, Home Arts for the girls,

² *Ibid.*, p. 15.

Manual Training for the boys and Art. Besides these subjects the seventh grade studied Physiology and Hygiene and the eighth grade took a Junior Business Course.

There were very few changes in the upper four grades. Home Arts courses were added for the tenth grade, Art courses were taken by the ninth and tenth grades. Music and Physical Education were required of all students; an Orientation and Guidance course was added for the Freshmen. The Chemistry and Latin were dropped. The supervised correspondence study was extended so that students took a great variety of subjects in this manner.

The important changes in the curriculum were the Physical Education for all, the Orientation and Guidance, and the extension of the supervised correspondence courses. The sports were so organized that all boys and girls participated, and all students were required to take a course in Health Education.

Guidance in the seventh and eighth grades is personal and informal. The teachers and superintendent are on the look out for problems that might arise, and these are dealt with through personal conferences. The formal guidance begins with the course in Orientation and Guidance which is required of all freshmen. This course aims to adjust the pupils to the studies of the school, to give them a picture of the world's vocations, to start them thinking about a choice of a vocation and, finally, to guide them in making a choice of a vocation. Guidance is continued by personal conferences throughout the last three years.

The school authorities developed the supervised correspondence study in order to give their students vocational training. Many students were using this means to secure training for their desired vocations, but at the present time it is not used as much as it was formerly. At one time a large number of students took commercial courses by correspondence, but these courses have been added to the curriculum. Correspondence courses are still used for those who cannot find what they want on the regular program of studies. Interest in Agriculture was started through the correspondence courses, and a one-year course has been added to the regular curriculum. General shop has also been added for the freshmen and sophomores.

At the present time there is little need for the supervised cor-

respondence courses but this method of study did help to reorganize the curriculum. The authorities used it to offer a wide variety of vocational subjects and still use it for a few particular desires of the students. Through this type of study the choice of a vocation is practically unlimited.

The Chester High School has departed from the strictly college preparatory courses, and, according to the authors of the monograph, the Chester school possesses the following unique characteristics:

Three techniques of curriculum enrichment, namely, alternation, individualism of subject matter, supervised correspondence study, are being employed to an unusually large extent. In the carrying out of this enrichment program, the University of Nebraska and Chester High School are working together in a close cooperative relationship. The program is being operated in a building that is not particularly modern, and that is modestly equipped. The cost of the educational program has not been increased because of the improvements that have been made.³

ASSUMPTION HIGH SCHOOL, GRANGER, IOWA

The town of Granger, with a population of approximately 300, is located in a mining and farming community. Many of the miners live on small acreages. Twenty-two of the fifty students enrolled live on farms. During the last three years thirty-four students have graduated from the high school. Four of these are in college, eighteen are living on farms, and twelve are working in Granger or other towns. Two of the five teachers teach for five periods per day, and the other three teachers teach for four, three, and one period per day.

The philosophy of education which motivates the work at Assumption is expressed by the Reverend John J. Gorman in these words:

The purpose of an education is to develop the child spiritually, mentally, and physically. In order to do this we must look into the future life of the child. We might get an idea of this from the fact that about 80 per cent of our children do not attend college; hence only the 20 per cent should be given a college preparatory course. Even then most of these will establish homes and be managers of them.

³ *Ibid.*, p. 3.

Life in the urban centers is quite different from life in the rural centers, both as to employment and living. In the country a man is usually working by himself and for himself with his own animals and tools. In the country a man's success depends upon his ingenuity, labor—skill in cooperating with God's resources. In the city his success depends upon satisfying another. The difference is even more apparent in providing a living in the two places. In the rural district most of the food for the family either is or should be raised on the land. Therefore, it is necessary to know what foods to raise, and how to process and preserve them once they are raised. The city dweller, being bound to buy everything, must study means of making wages go as far as possible in buying the needs for his family.

Since life in the country is different from life in the city, and since the purpose of an education is to develop the child for its future life, there must be a different curriculum for the rural school than for the urban school, if we are to fulfill our duty as teachers.⁴

The curriculum of the Assumption High School is organized to fulfill the particular needs of the rural youth and also prepare the 20 per cent for college. All freshmen and sophomores pursue the same course of study. The freshmen take Religion, English, History, Latin, and Algebra. The sophomores take General Science instead of Algebra.

Differentiation begins in the junior year, but even in the last two years all students are required to take Religion, English, and History or Civics. These required subjects are taught during the morning, and in the afternoon the students study the course of their own choice. Those intending to go to college take the usual pre-college courses. This number is usually small and composed of the better students, and for that reason much more can be accomplished than in the average class. Those not intending to go to college may take Farm Shop, General and Applied Agriculture, Home Making, or Commercial Subjects. In these courses the teachers apply the principle "learn by doing." Projects actual work, and many trips are sponsored to give the students a chance to apply the theory of the classroom. The bulletins of the United States Department of Agriculture are extensively used in the Agricultural courses.

The curriculum consists of four years of English, four years of

⁴John J. Gorman, The Catholic Rural High School. *The Catholic Rural Life Bulletin*, Vol. 4 (May 20, 1941), p. 37.

Latin, Commercial subjects, three years of Mathematics, two years of History, Physics, General Science, two years of Agriculture, two years of Home Economics, two years of General Shop, and one semester of Mechanical Drawing. The book-keeping class emphasizes practical home bookkeeping, and special instruction is given on cooperatives, credit, and buying and selling. For graduation they require two years of Mathematics, four years of English, two years of History, General Science, one year of Physics, and two years of Latin.

The extra-curricular activities consist of athletics, glee club, and a column in the local paper. Cooperation with the local 4-H club is encouraged and many students belong to the club.

The library contains many books which have rural life as their theme and which inculcate a love for rural life.

A study of the work of the high school at Granger shows that it deserves a share of the national publicity given to the Granger Project, for it has played an important part in the success of this project. Most educators will agree with the pastor when he states that the teachers consider their curriculum adequate for their students. They have developed a school which adequately prepares students for college, for a life on the farm, and for commercial work.

ELLERBE PUBLIC SCHOOL, ELLERBE, NORTH CAROLINA

Ellerbe, a town of about 800, is located in a sandy farm section of the state, where tobacco, cotton, and peaches are grown. Two hundred and fourteen of the 354 students enrolled are living on farms. Eighty-nine of the 130 graduates of the last three years are living on farms, twenty-three of the graduates are in college, and eighteen are working in towns. These figures show that Ellerbe does prepare a large number of youth for life on the farm, for 60 per cent of their present enrollment and sixty-nine of their graduates are living on farms.

A four-year course in Agriculture, Home Economics, General Shop, and Woodwork gives the rural youth ample preparation for work on the farms. Besides these courses the school also teaches printing and commercial subjects, thus giving the students vocational training for the city. The commercial classes also teach the farm youth the essential business knowledge required for farming. The curriculum also includes the common

academic subjects: four years of English, one year of spoken English, two years of Latin, two years of French, four years of Mathematics, two years of History, Citizenship, Vocational Guidance, Economics, Physics, General Science, Chemistry, Biology and Physical Geography. They require four years of English, two years of Mathematics, one year of History, and one year of Science for graduation.

With regard to the curriculum, this school differs very little from the Assumption High School at Granger. Since this school is larger, it offers more choice in the science field. The unique feature of this school is their use of activities. Reports from Granger stated that in their vocational subjects they believed in applying the principle "learn by doing," but Ellerbe applies this principle in all classes. Some of these activities will be described in order to give an idea of the work of the school at Ellerbe.

The school nursery is the pride of the school and the community, and it has improved the community so that the people are proud to live in Ellerbe. Students built a slat house from scrap lumber and then brought shrubbery to plant in the house. Seeds from several trees adapted to the climate were secured. This was the beginning of the nursery in 1927, and in a few years the permanent effects of the activity were seen. During the fifteen years of its existence the nursery has been self-supporting and has also supplied shrubbery and trees for the school and church lawns. Under the direction of the agricultural teacher the students have landscaped and planted many lawns with grass, trees, and shrubbery. The nursery has been the laboratory for the agricultural classes and has taught the students about ornamental and useful plants and trees. They have learned to love ornamental trees and to beautify their homes by them, but also they have learned to supplement the farm income by the cultivation of fruit trees. The greatest benefit of the nursery is the community-wide beautification which it started, and thus it has been the means of improving the general appearance of the community. This activity has transformed the environment from a barren, unsightly appearance to one of rare beauty and one in which life is more enjoyable.

The department of Agriculture sponsors a cooperative produce

market which has proved to be a great service to the farmers of the community. The school brings the truckers and farmers together and the business is transacted at the school. The truckers, as well as the farmers, are well pleased with the result of this activity.

The advertisements for the produce market are printed by the printing class. A printing press, which was received when a smaller school was consolidated with Ellerbe, had not been used for many years. The students cleaned the press, new parts were ordered, and the students set up the printing press. The school press prints the school paper and does a large amount of printing for the people of the town.

Besides these activities the correlation of subjects is another unique feature of the Ellerbe School. English is never regarded as confined to the English department. English teachers occasionally give grades on theme work submitted to the science teacher or other teachers. A teacher of English may ask another teacher at any time to submit to her a set of compositions, and an English grade will be given on these papers. This plan makes the students realize that correct English usage is to be applied in all the activities of their daily lives.

Different departments often work together on projects. The Art and Chemistry classes work together to etch vases or other glass ware. The printing department works with the art department in making linoleum prints. All three departments work together to make silhouettes for the school paper. The commercial students are often called upon to write business letters for the teachers and for the various classes.

These activities have helped to create a very fine school spirit of pride in the school. This spirit is portrayed by the work of the student council, which has real and not mere figurative powers. This council, composed of students from each class, decides many things concerning the conduct of the students and directs the inspection committee whose duties are to keep the classrooms and campus neat and clean. The council has become very important in the eyes of the students and they have great respect for the decisions of the council. To do anything contrary to the rules of the council makes the student an outcast with the rest of the student body.

In planning and directing the many activities the teachers

are careful that the school does not become a mere bustle of activity. Educational objectives and goals are always the basis for an activity, and if the activity does not contribute to the education of the individuals it is rejected.

The Ellerbe Public School is a unique example of the principle "learn by doing" and freedom allowed to the students. The student, and not the subject matter, is the center of educational objectives at Ellerbe. The school has been able to construct a program of studies which prepares its students for a variety of occupations and also college. That preparation, according to the Ellerbe plan, is to give the students a chance to take part in life's activities. The school could be called directed living, for in reality the teachers guide the students in their daily lives. The life of the students and the life of the community have been brought into the classroom and made the basis of useful and cultural education.

LINCOLN CONSOLIDATED TRAINING SCHOOL OF MICHIGAN STATE
NORMAL COLLEGE, YPSILANTI, MICHIGAN

This six-year high school, since it is conducted by the state normal and its curriculum was constructed by educators with rural youth in mind, is considered adequate for the education of country boys and girls. Ninety-five per cent of the enrollment are living on farms, and seventeen of the thirty-five graduates of 1941 are living on farms, two of the class of 1941 are in college and fifteen are working in towns. Each of the nineteen teachers teaches either four or five periods per day.

General Shop is taught in each of the first three grades, Agriculture and Home Economics are taken by students in all six grades, and the rest of the curriculum consists of the common academic subjects: English, Mathematics, History, Science, Commercial, and Latin. Four years of English, one year of History and one major and two minors are required for graduation. A major consists of three years work in a subject, and a minor consists of two years work.

The teachers attempt to adapt subject matter to rural environment, and frequently use the students' experiences as the basis for their instruction.

The school sponsors a 4-H and a Future Farmers of America

club in addition to the glee club, orchestra, dramatics, athletics, and student government.

PENDERLEA FARM SECURITY ADMINISTRATION COMMUNITY SCHOOL,
WILLARD, NORTH CAROLINA

This rural high school, located near Willard, North Carolina, enrolls 180 students from the neighboring farms. Fourteen of the seventy-three graduates of 1939, 1940, and 1941 are in college, twenty-nine are living on farms, and twenty-eight are working in towns. Each of the eight teachers has five class periods per day.

This school is in the process of adapting its curriculum to rural youth and at the present time they teach one year of Agriculture, one year of Shop, one year of Woodwork, and one year of Home Economics. They offer less commercial work than many schools, for they teach only one year of typewriting and no other commercial subjects. They offer the customary four years of English, three years of Mathematics, two years of History, Citizenship, Economics, Etiology, and Physical Geography. This school does not teach Latin even as an elective, and in this respect departs from the practice of most rural schools. Their graduation requirements are about the same as other schools; namely, four years of English, two years of Mathematics, two years of History, and two years of Science.

They sponsor a 4-H and a Future Farmers of America club in addition to the orchestra, glee club, band, debating society, school paper, dramatics, and student government. Their extra-curricular program is one of the best programs of any rural school.

The teachers make an effort to utilize community resources and to adapt their subject matter to the background of their students.

ASHEVILLE FARM SCHOOL, SWANNONOA, NORTH CAROLINA

The Asheville Farm School is operated by the Board of National Missions of the Presbyterian Church in the United States of America. It is a boarding school for boys of the Southern Mountain area who are handicapped in getting an education in their home community and who cannot afford to attend a more expensive school. The farm of 684 acres supplies food for the

boarding school and is also conducted as an experimental farm. Work on the farm, during the school year and during the summer, is accepted as part payment of the tuition and other fees. This work, since it is supervised by a member of the faculty, has its educational value.

The high school department specializes in vocational education and gives more vocational training than any other rural school of its size. All applicants for graduation must major in one of the six general fields of specialization; namely, Agriculture, Business, Auto Mechanics, General Mechanics, Printing, or Woodworking and Carpentry. Within each of these major divisions further specialization is possible; for example, a student in Agriculture may specialize in Dairying, Poultry Management, or General Farm Management. The General Mechanics department offers work in Electricity, Plumbing, and Boiler Room Management. All other departments offer similar opportunities for courses of study to fit the interests of the students.

Besides these vocational subjects the school also teaches courses in Health, Social Culture, Bible, Religious Education, English, Physical Education, Speech, Mathematics, Social Sciences, Chemistry, Physics, Biological Sciences, and Mechanical Drawing. These courses make it possible for the students to prepare for college if that is their desire.

The extra-curricular activities consist of orchestra, band, choir, Boy Scouts, dramatics, school paper, Gospel team, and athletics.

The characteristic feature of this school is the six fields of vocational training. It offers the greatest choice possible in vocational training and could be called a vocational school. It not only offers vocational Agriculture but also other trades for the boys who intend to live in the city. While most emphasis is placed upon the vocational courses, the general education is not neglected.

IMMACULATE CONCEPTION HIGH SCHOOL, SAINT MARYS, KANSAS

Immaculate Conception High School is located in a town of about 1,200 population. About one-third of their students live on farms, and about one-fourth return to make farming their life's work.

The school offers two years of Home Economics, Commercial

subjects, and the usual academic subjects: English, History, Mathematics, Science, and Latin. The boys take Agriculture at the public school. Their graduation requirements are the same as most rural schools: two years of Mathematics, three years of English, two years of History, one year of Science, and one year of Latin. Occasionally an exception is made for the one year of Latin and a student is allowed to graduate without any Latin. The extra-curricular program consists of an orchestra, dramatics, glee club, mission society, sodality, athletics, and a school annual. The students are encouraged to belong to the local 4-H club. This program does meet the needs of the youth of the community, but this was not the chief reason for including this school.

The Social Literature Class and the study of Cooperatives under the direction of Sister Mary Teresa have accomplished many things for the benefit of the rural youth of the community, and also for the other students. The social literature, according to Sister Mary Teresa, aims to:

Give the student a love for reading so that he will not be dependent upon movies and crowds for his recreation; to give a survey of social conditions of various countries and periods of time, with particular emphasis at present on the "back-to-the-farm" movement and the possibilities of a happy, comfortable life on the farm; to prepare our students to endure persecution, if that should come, by letting them see, through novels, what others have suffered for their Faith; and if persecution does not come to prepare the students to live the full Catholic lives that a realization of their Faith should make possible.*

Sister hopes to accomplish these aims by the reading and the discussion of current literature and good Catholic novels. Articles from current literature are read aloud in class. The students are encouraged to select articles which they think important and interesting to the class. Often a part of a novel is read in class, then assigned for reading outside of class.

Sister varies the course from year to year, and this year she has given most emphasis to Father Adams' *Is Rural Life the Answer?* She selects literature from the following sources:

*Sister Mary Teresa, Letter describing her work in this class and the work of the Cooperatives.

Commonweal	Popular Mechanics
America	The Queen's Work
Catholic Digest	The Register
Reader's Digest	Catholic Worker
Catholic Rural Life Bulletin	Sunday Visitor

She suggests the following books for such a class:

Dudley, *Pageant of Life, Shadows on the Earth, and Masterful Monk*

Benson, *By What Authority*

Ward, *Tudor Sunset*

Kane, *Life of Wm. Stanton*

Welfle, *Ruined Temple*

Clarke, *Viola Hudson and Children of the Shadow*

Eggleston, *Hoosier Schoolmaster*

Ferber, *So Big*

Wiseman, *Fabiola*

Lucille Borden, *Silver Trumpets Calling and Sing to the Sun Wells, Kapot*

Dorothy Day, *House of Hospitality*

Louis Adamic, *From Many Lands*

Daniel Lord, S.J., *Let Freedom Cringe*

Lew Wallace, *Ben Hur*

The particular value of this class is its elasticity. The class is not limited to one particular thing, but the teacher can guide the students to the literature which will be most valuable to them. This method could be used to arouse an interest in farm literature and the discussion of rural life.

Sister Mary Teresa's work with the study of cooperatives and the organization of cooperatives within the school deserves special mention. Many rural educators and economists agree that cooperatives are one of the great needs of rural America. Sister has taught the cooperative spirit at Immaculate Conception and has guided the students in the formation of their own cooperatives.

Interest in cooperatives began with the cooperative planning of a trip to one of the Summer Schools of Catholic Action. The expenses were estimated by the students, and each student contributed his share. The Sisters and the girls stayed at the Annunciation Convent and the boys stayed at private homes, but all work of preparing the meals was a common enterprise. Each student has a definite task to perform. This cooperative enter-

prise was the beginning of the cooperative movement at Immaculate Conception. A year later the sodality began to study cooperatives. The moderator suggests material, but the study clubs are entirely conducted by the students. A faculty member seldom attends the meetings, and if she does it is only for a few minutes.

As a laboratory exercise one group of students organized a candy cooperative. Shares were sold for twenty-five cents each and the money used to buy supplies. Some of the members made the candy and others sold it. Dividends were not very large, but it was a beginning and a lesson in cooperatives. The money from the shares and the candy which was not sold were returned to the members.

The sewing class had been making sodality flags for the Queen's Work. Interest in cooperatives led to the organization of this activity on a cooperative basis. The organization took place in December, 1940, and since that time the cooperative has netted the community \$550. The student manager banks the money, writes the checks, and takes care of the other business. The manager has become so efficient and knows his work so well that he needs very little help from a faculty member. The purchasing of material, keeping of the books, and writing letters are only a few of the valuable experiences the students have as a result of their work with the cooperative.

Through the activities promoted by Immaculate Conception High School the students are securing some very useful knowledge, and they are learning how to work together. They could not learn this cooperative spirit from any book, but only from the actual practice, guided by the teachers. This spirit will be useful to them whether or not they live on the farm, but if farming is their choice of a life's work it will be most valuable to them. Cooperatives are considered as one of the answers to the farmer's problems. If this is true, then Immaculate Conception High School deserves to be ranked among the best rural high schools in the United States.

ST. MICHAEL HIGH SCHOOL, RIDGE, MARYLAND

St. Michael's School is located in the open country, for Ridge is only a post-office station. Forty-four of the seventy-four students live on farms; about one-third of the graduates of the last

three classes have returned to live on farms. Each of the three teachers has six classes per day.

The curriculum of St. Michael's School would be classed as almost strictly college preparatory, and so the curriculum does not class it with the outstanding rural high schools. But the school has made an effort to adapt the subject matter of the science and sociology classes to rural environment. The following units are studied in the science courses: soil conservation, local helpful and harmful insects, and the principles and application of bio-dynamic farming methods. The following science books were recommended as adapted to rural environment:

Northbourne, *Look to the Land*
Pfeiffer, *Bio-Dynamic Farming*
Brauer, *Chemistry and Its Wonders*
Meier and Meier, *Essentials of Biology*

The following were recommended for the sociology class:

Ross, *Rudiments of Sociology* (as the text)
Ligutti and Rawe, *Rural Roads to Security*
Richardson, *ABC of Cooperatives*
Howard, *Agricultural Testament*
Maas, *Common Sense of Home Decorations*
The Catholic Rural Life Bulletin (Magazine)

This school, like many other rural schools, teaches Latin as an elective and not as a subject required for graduation.

SUMMARY

An effort has been made to describe several outstanding secondary schools which have departed from the imitation of the city schools. These examples include various plans to improve the rural secondary education. Guardian Angels represents cooperation between the parochial and public schools. The public school at Chester, Nebraska, a six-year high school, uses the Nebraska University Correspondence courses to offer their students a great variety of opportunities for vocational training. Assumption High has one of the most complete curriculums and does not resort to cooperation with the public school or to the use of correspondence study. The Assumption High School offers college preparatory, commercial, Agriculture, and Home Economic courses. The Ellerbe Public School is an excellent example of the application of the principle "learn by doing."

The Lincoln Consolidated and the Penderlea School illustrate excellent programs of extra-curricular activities, which activities include a 4-H club and a Future Farmers of America Club. The vocational training program of the Asheville Farm School is superior to most rural schools, for it offers a greater variety of training than most rural schools. The study and promotion of cooperatives at Immaculate Conception High School is one of the urgent needs of rural youth. St. Michaels School represents the attempt to adapt the ordinary subject matter to rural environment.

The general characteristics of these schools are the three courses: college preparatory course, commercial course, and the Vocational Agriculture and Home Economics. This program seems to be the best adapted to the rural communities. The rural Catholic high schools of Nebraska are teaching all except the Agriculture and Home Economics, and most of the teachers wished that these two subjects could be added.

All but one of the schools described in this chapter teach Latin, but only a few of them require it for graduation.

These examples are not meant to be inclusive; other schools are doing the same work or perhaps better. These examples do give an idea of what is being done and how it is being done to adapt rural education to the needs of the country students. It is hoped that the examples will raise the following question in the minds of rural principals, "If other schools have done it, why not ours?"

P. E. SCHNEIDER.

CURRENT PRACTICES IN GUIDANCE IN CATHOLIC WOMEN'S COLLEGES

Current practice in guidance among the women's colleges in the United States as judged by a study of their catalogues varies greatly. A random sampling of women's colleges listed more than twice as many guidance officers as the ninety Catholic women's colleges listed in the 1942 bulletin of the National Catholic Welfare Conference. General statements on guidance were made by 35 per cent of the Catholic colleges and by 74 per cent of the non-Catholic colleges. Some mention of discipline was included in the catalogues of 27 per cent of the Catholic colleges and 20 per cent of the non-Catholic colleges. Courses in guidance were given in 45 per cent of the Catholic colleges and in 66 per cent of the non-Catholic colleges. Placement was mentioned by 28 per cent of the Catholic colleges and by 64 per cent of the non-Catholic colleges. General statements on school government were made by 20 per cent of the Catholic colleges and 40 per cent of the non-Catholic colleges. An itemized summary of the data follows:

KINDS OF GUIDANCE OFFICERS OR TECHNIQUES WITH PERCENTAGES OF COLLEGES MENTIONING THEM

	<i>Catholic</i>	<i>Non-Catholic</i>
Guidance Officers and Bureaus		
Faculty as Counselors.....	20	30
Committee on Guidance.....	8	12
One Guidance Officer.....	6	18
Guidance Bureau.....	1	2
Vocational Guidance Officer.....	1	—
Wardens.....	1	4
Senior Advisors.....	—	2
Faculty Education Advisors.....	—	6
Two Guidance Officers.....	—	22
Four Guidance Officers.....	—	6
Committee Vocational Guidance.....	—	6
Advisor in Dormitory.....	—	2
Freshman Advisor.....	—	2
General Statements on Guidance		
General Statement.....	13	28
Paragraph on Guidance.....	9	30
Administrative Guidance Course.....	8	10
Child Guidance Course.....	4	2
Page on Guidance.....	1	—
Vocational Guidance.....	—	10

Discipline		
Paragraph on Discipline	12	12
More than Paragraph on Discipline	9	—
Committee on Discipline	4	8
Discipline on Examinations	1	—
Courses		
Freshman Orientation in Calendar	22	24
Paragraph on Orientation	17	—
Orientation Course	3	34
Occupations Course	1	—
Committee on Freshman Week	—	6
Occupations Analysis Course	1	—
Course in Guidance Testing	—	4
Vocational Guidance Course	1	—
Personality Lectures	—	2
Placement		
Placement Bureau	13	38
Placement Teachers Only	4	—
Placement by Alumni	4	2
Guidance and Placement Bureau	2	8
Bureau of Recommendation	—	4
Placement and Follow-up Bureau	1	2
Placement Secretaries Only	1	—
Referred to State Employment	1	—
Committee on Vocational Opportunity	—	10
General Statements		
Paragraph on Government of School	12	—
General Regulations (more than page)	7	24
Moral Training	1	—
Committee on Student Government	—	6

STUDENT ACTIVITIES

All but 13 per cent of the Catholic colleges and 6 per cent of the non-Catholic colleges listed student activities in their catalogues. A total of 84 different activities were listed by the 90 Catholic colleges and 89 by the 50 non-Catholic colleges. The list of activities mentioned more than ten times and percentages of colleges including them are summarized below. In a few instances the names of the student organizations did not indicate the nature of the activity and so could not be included in the summary.

SUMMARY OF STUDENT ACTIVITIES WITH PERCENTAGES OF
COLLEGES LISTING THEM

<i>Kind of Activity</i>	<i>Catholic</i>	<i>Non-Catholic</i>
Religious	82	64
Music	80	70
Dramatics	80	68

<i>Kind of Activity</i>	<i>Catholic</i>	<i>Non-Catholic</i>
Athletics	67	72
Student Government	53	84
French	50	42
Student Magazine	48	54
Student Newspaper	46	60
International Relations	40	50
Science	34	28
German	33	32
Classical Languages	33	30
Literary and Book	30	44
Spanish	30	20
Honoraries	30	44
Debating	30	38
Art	27	40
Home Economics	24	30
Press Club	24	2
Year Book	22	62
Social Science	17	24
Italian	16	6
Poetry	16	28
Mathematics	14	20
Commercial	14	16
Chemistry	13	6
Modern Languages	12	2
Natural Science	11	14
Forums and Current Events	11	16
Writers	10	6

There was considerable variation in the listing of the religious student activities, some colleges listing all the religious activities under one sodality or society and other colleges naming each organization separately as will be seen in the following:

<i>No. of Religious Activities</i>	<i>Percentages</i>	
	<i>Catholic</i>	<i>Non-Catholic</i>
1	30	36
2	20	14
3	22	8
4	5	2
5	5	2
6	—	2

In the case of the music and honor societies many colleges had more than one as will be seen in the following table.

	<i>No. of Activities</i>	<i>Percentages</i>	
		<i>Catholic</i>	<i>Non-Catholic</i>
Music			
1	30	22
2	22	28
3	18	12
4	7	6
5	2	—
6	1	2
Honor			
1	14	8
2	7	6
3	4	6
4	3	4
5	1	2
6	1	4
7 or more	—	14

FINANCIAL AIDS

All but 20 of the Catholic Women's Colleges listed scholarships and other financial aids for the students in their catalogues. Nearly all of the colleges included a request for the establishment of scholarships and other financial aid for the students. Many of the colleges included their reasons as in the following instance: "The endowment of scholarships places the advantages of a higher education within the reach of young women whose moral and intellectual worth entitles them to be leaders in the community in which they will later take their places."

Six colleges stated in their catalogues that information about scholarships would be sent upon request. No uniformity of ideas was evidenced. Sometimes the scholarships were in the front of the catalogues, sometime in the back or included under headings in the body of the book. Sometimes they were listed in the index or contents, but often it was a matter of paging through the catalogues until the subdivision on scholarships or financial aids were found.

In nearly every instance the limited number of scholarships and other financial aids were emphasized as in the following: "The types of remunerative work at college are strictly limited and students should not count on it. A very few Service Scholarships may be obtained by deserving students who maintain high scholarship records."

There is no clear-cut policy regarding the distinction between the so called "Honor Scholarships," "Service Scholarships" and "Grants-in-Aid" as to qualifications required. The only differentiation indicated is that of an outright gift on the one hand and the service required in payment on the other. "Honor scholarships" are offered for high academic accomplishment as well as for financial need. One college attempted to clarify the situation in the following statement: "It is the consensus of accrediting agencies to distinguish between a scholarship and a grant-in-aid. The former is always an honor conferred on a student for high academic standing; the latter is an allowance made to a deserving student."

Several other colleges emphasized the limited number of scholarships available, not only by a statement regarding the actual number available but also in such statement as the following:

Five colleges are in agreement with the following recommendation of the Association of College Admissions Counselors: "We solicit the cooperation of parents and secondary school officials in discouraging persons who do not need financial aid from competing with needy students for the use of scholarship funds. To be elected an honor scholar is a rightful ambition of any student irrespective of financial status, but to expect a financial consideration when such is not needed is to request the college to take from some worthy and needy student his opportunity to attend college."

In practically every instance a statement regarding the requirement of maintaining high scholarship in college was mentioned, and in one instance the catalogue states that: "Privilege of a scholarship may be withdrawn at any time by reason of unsatisfactory conduct."

A few colleges offered loans or scholarships to their own graduates looking toward some type of professional career as in the following statement: "The college has a small fund from which it makes loans to graduates who desire to continue their education in graduate schools. To secure such a loan, the student must show by her character, ability and serious purpose that she will make a worth while contribution in her chosen profession."

The kinds and amounts of the scholarships vary from \$35 to the equivalent of tuition, board, room and fees in the college. They also vary as to whether the scholarship is for 1 year or for

the 4 years of undergraduate study. A summary of the data is given below. It should be noted that the findings are only an approximation of the actual number and kind of scholarships and financial aid available in the Catholic Women's Colleges. In over 220 instances of scholarships listed, no value was indicated, and in other catalogues the number of scholarships available were not given, as you will note below under the term "several." No awards for thesis or other special occasions have been included.

TYPES OF SCHOLARSHIPS AND AIDS			
Type of Scholarship	Number of Scholarships	Type of Scholarship	Number of Scholarships
<i>Tuition</i>		<i>Loans</i>	
Tuition (only)	234	Endowed loan fund	3
No amount given	220	Repayable Scholarship	1
Partial	108	Loans to graduates	1
Tuition, board and room	21	<i>For Service</i>	
"Several"	20	Federal aid	7
"Full"	13	Student aid employment	5
Exchange with foreign coun- tries	10	Service contracts	5
Tuition and general fees	8	Grants-in-aid	4
Tuition and board	5	Student employment	4
Tuition, board, room and fees	5	Service scholarships	3
"Special"	34	Assistantships	3
Lunch and special fees	2	Teaching fellows	1
		Self help	1

The qualifications required for scholarships vary little. The terminology used has been listed below to indicate the uniformity of practice. In most instances the first requirement listed was the sending in of a full record of high school accomplishment. In a number of instances an application blank was sent the candidate. It should be noted under "general characteristics" below that only three colleges inquired into the health of the candidates. The terms "character" and "superior ability" were most frequently used. Under "scholastic" requirements "competitive examinations" were most frequently mentioned with "scholastic merit" as a close second. "Highest academic record in class" was frequently mentioned, and the high type of academic accomplishments was mentioned in every instance. In only 11 instances were personal recommendations required. Doubtless this is due to the fact that other means of personal recommendation were available to the person in charge of scholarships.

Several qualifications listed below under the "relation to col-

lege" reflect an unexpected point of view for Catholic Women's Colleges.

In many instances the scholarships were given to students from schools in particular localities or to schools established by the same Religious Order as the College giving the scholarship. In 41 instances special qualifications were indicated, as will be seen in the listing below. The special qualification most frequently

REQUIREMENTS FOR SCHOLARSHIPS AND OTHER FINANCIAL AID

- | | |
|--|---|
| 1. General characteristics | Must agree to remain in the college for 4 years |
| Give promise of achievement | Must plan to receive B.A. or B.S. degree |
| Studious habits | |
| Superior ability | 5. From certain schools or places |
| Interest in college life | Selected schools of same order |
| General fitness | Selected schools as to locality |
| Personal merits | Accredited high school |
| Character | |
| Personality | 6. Special abilities |
| Health | History |
| Meritorious | Music |
| Reliability | Dramatic art |
| Good moral character | Art |
| Cooperative | English |
| Who is worthy | Nursing |
| Moral worth | Religious life |
| | Foreign service |
| 2. Scholastic | Special qualifications |
| Competitive examination | Chinese student |
| Scholastic merit | Graduate |
| Special qualifying examination | Blind |
| College board examination | International student alumna |
| Highest or high academic average | Alumnae |
| Honor student | Junior college graduate |
| Average of A | |
| | 7. Financial need |
| 3. Personal Recommendation by | Verified financial need |
| Principal of high school | Paragraph urging only needy to apply |
| Personal interview | Those needing only temporary assistance |
| High school faculty | |
| Dean of high school | 8. Maintenance of scholarship |
| Scholarship federation | Scholarships are for ½ yr., 1 yr., 4 yr. |
| | Many state that they can be received |
| 4. Relation to college — Students who will | Must maintain required academic average |
| Reflect honor on college | Must maintain character |
| Be loyal to college | |
| Reflect honor on students | |
| Must refund scholarship if they transfer | |

listed was that of ability in the field of historical research. In only 8 instances was financial need listed as a necessary qualification. In 3 cases there was a paragraph urging only the needy to apply for scholarships which would seem to indicate that, in general, the Catholic Women's Colleges award scholarships for other reasons than financial need.

The retention of the scholarship for more than one semester was dependent in many instances on the ability to maintain a high academic average, and in one case a high character rating was mentioned. In the case of the "service" scholarships of various types it is a grave question whether there is not danger of overloading the students. With three or four hours of work daily expected from the student as well as a very high level of academic accomplishments, it is doubtful if the students will have even a reasonable amount of time left for normal recreation and social intercourse.

PROFESSIONAL RELATIONS

The Catholic Women's Colleges have wide affiliations according to the catalogues which list membership in 170 different professional associations with an average of 9 association memberships for those listing any affiliation per college. Only 18 per cent did not list their affiliations in their catalogues. Among the non-Catholic colleges only 24 different associations were named

SUMMARY OF MEMBERSHIP IN PROFESSIONAL ASSOCIATIONS

Association	Percentage Having Membership	
	Catholic	Non-Catholic
National Catholic Educational Asso.	82	—
State Department of Education	71	12
Association of American Colleges	63	34
Regional Educational Association	53	48
Catholic University of America	48	—
American Council on Education	44	16
State Association of Colleges	32	16
New York State Board (outside New York)	27	14
State University	22	2
American Assoc. of College Registrars	17	—
American Assoc. of University Women	15	28
American Library Association	15	2
National Assoc. of Deans of Women	13	—
Assoc. of American Universities	12	28
American Medical Association	12	2

with an average of 6.7 memberships per college of those listing any affiliations. Thirty-eight per cent of the non-Catholic colleges did not list their affiliations. In the table will be seen a summary of the data showing the associations that were listed ten or more times in the catalogues of the Catholic Women's Colleges and the percentages of colleges naming membership in each.

In concluding we wish to repeat that these findings do not necessarily indicate the actual conditions pertaining in the Catholic Women's Colleges. It is only the picture of the situations as portrayed by a study of the catalogues. Even where the findings are complimentary, we believe they do not do justice to the intelligence, farsighted judgment, or devotion of the Religious who are maintaining the high ideals of the Christian education in a world of doubt and chaos.

EUGENIE A. LEONARD.

Catholic University of America.

SOME POINTS ON THE PLACE OF MISSION EDUCATION IN GENERAL CATHOLIC EDUCATION

EDITOR'S NOTE: There has been organized in the National Catholic Educational Association a Committee on Mission Education. At the first meeting of the Committee on March 3, 1943, the Rev. John J. Considine, M.M., of Maryknoll, New York, presented an outline of suggestions as to the place of Mission Education in Catholic schools, which the editors feel should be interesting to the readers of the REVIEW.

1. *Definition*—Mission education is:

The systematic cultivation in children, young people and adults of a knowledge of and love for the Church's task of carrying its teachings and its life of charity to all men, an acquaintance with the Church's world-wide efforts in this regard,

And with the peoples of the earth to whom all Christians are bound in unity and catholicity of spirit.

Mission education is a popularized form, for non-missionary consumption, of the science of missiology as taught in Catholic universities in Rome and elsewhere.

2. *Basis religious and educational*—Basis for consideration of the subject is two-fold:

(a) *religious*: The teachings of the Church, (i) which require the extension of the Faith to all men, and (ii) which require the dedication of all Christians to universal brotherhood.

(b) *educational*: the fact that man, the individual, human society, and mankind in general are subjects within the gamut of established educational material, particularly in the social studies of the curriculum. Catholic education does not sanction the exclusive consideration of man's physical and material affairs and the ignoring of his spiritual affairs. Any consideration of man's spiritual affairs in a universal way brings us into the field of mission education.

3. *New emphasis, not new classes*—The advocacy of mission education is not taken to mean necessarily the addition of any new class material to the curriculum. It is, rather, matter of the addition of new emphasis regarding the universal aspects of religion and man.

4. *Already in many dioceses*—The inclusion of mission education in the Catholic curriculum has already been undertaken in a considerable number of schools. In 1940 Sister Jeanne Marie of the Maryknoll Sisters for her doctorate thesis at the Catholic University secured from 54 diocesan superintendents a statement as to mission education in their curriculums. In 27 of the 54 dioceses some form of provision was reported. In many dioceses where no general provision is made, a number of individual schools and teachers cover the field. In many dioceses where there is no intra-curricular provision, great encouragement is given to extra-curricular activities, principally mission societies such as the Crusade. It is safe to say that with most Catholic educators the problem is not one of advisability but rather of method and degree.
5. *Proper place in syllabus*—In the 27 diocesan syllabuses reported to Sister Jeanne Marie as containing mission education, the matter was included in the following subjects:

Religion	21 dioceses
History	11 dioceses
Geography	10 dioceses
English	4 dioceses
Civics	2 dioceses
Reading	1 diocese
All subjects	1 diocese

Mission education should be given only its proportionate place in the syllabus, and hence the impression should be avoided of any attempt to exercise ingenuity for the introduction of missions at every point where it can in one way or another be dragged in. Mission education should be limited to those parts of the syllabus which represent its obviously logical place. This logical place would appear to be in: (a) religion, (b) social studies, (c) Church history, (d) recommended Catholic reading. Very sound arguments can be deduced for giving it place in English class, arithmetic, current events, and other subjects, and educators may on occasion introduce it into the texts for these classes. There is the risk, however, that such advocacy will be attributed to enthusiasm and zeal rather than to wise educational judgment.

6. *Mission education and catechism*—Mission education in re-

ligion class can be introduced principally in two ways, either directly in connection with the catechism, or in connection with the religion texts which most schools now use.

Except in Appendix I of revised edition, the Baltimore Catechism contains no direct reference to missions. Sister Jeanne Marie in her thesis says of this (p. 171): "Being a succinct statement rather than an explanation or development of the doctrines of the Church, it does not include any material which treats directly of the missions. The dogmas it contains have their missionary significance but demand development for this to be brought out."

For classroom teaching of the catechism, consideration might be given to some such method as that found in the Missionary Religion Lessons prepared by Sister Juliana of the Maryknoll Sisters. These are a series of brief supplementary lessons for 48 of the questions of the Baltimore Catechism which have a bearing on mission teachings.

7. *Mission education and religion texts*—Wide use is made of religion textbooks in the teaching of religion. The teacher is usually not bound by them, but in point of fact most teachers follow them. The introduction of mission education matter into the religion class is therefore principally a matter of textbook construction. Since the principal textbooks now in use suffer from deficiencies in this particular field and yet cannot easily be replaced on that account, supplements could probably be prepared for use during the transition period. A practical project for consideration would be the preparation of inexpensive supplements for the three or four principal religion texts now in use in our Catholic schools.

An outstanding practical contribution of the thesis of Sister Jeanne Marie is a study of the principal texts in this regard, four in use in grade schools and three in high schools. She found the Schorsch series of the Archdiocese of Chicago most fitted as regards mission content and states that a later edition published since she prepared her study is still further improved.

8. *Mission education in social studies*—A thoroughly Catholic presentation of the social studies makes it practically essential to set forth the basic Christian ideology regarding

mankind, and yet those familiar with the texts used in our Catholic schools explain that to date they are for the most part as negative as secular school texts. In the search for distinctly Catholic material, consideration might be given the units of study prepared by Sister Juliana of Maryknoll, "How the Chinese People Live" and "How the Japanese People Live." A Catholic rural life unit is now ready entitled "Pattern for Tomorrow."

Harper Brothers has just published *Intercultural Education in American Schools*, which seeks to aid the teacher in presenting races, religions, cultures to the class. It is excellent as a non-Catholic book but Catholic material is needed in this field. Catholic teaching should lead the world in intercultural education.

9. *True identity of "global thinking"*—In the social studies, Catholic education has a special contribution to make in a world now talking so much of "global thinking." Correct global thinking should be identified as Catholic thinking.

Much geography today is strongly nation-centric. The United States is emphasized as the world's first and foremost political unit. Second emphasis goes to Europe, in terms of armies, navies, material wealth. Then Asia, Africa, Latin America are given residual attention. The truly Catholic concept would make *all men* for whom, equally, Christ died, the central consideration with attention given peoples rather than strong or weak governments and these peoples studied in terms of social Christianity.

Patriotism should certainly be given all due emphasis but not as an absolute. Greater time should be spent on the United States, our own land, but always as part of a whole.

Principal practical undertaking to achieve this goal is the analysis of geography and social studies texts. Nazism through consistent attention to graph maps, interpretative atlases, books, moving pictures, magazines, has made its education "folk conscious," everything turning with highly exaggerated disproportion around the German folk. Catholic education should frankly aim at being under God, "mankind-conscience," an idea no more neutral than Nazism's but possessing the distinction of being transcendently right.

10. *Education in extra-curricular activities*—Program material

for extra-curricular mission activities—books, magazines, plays, etc.—should be under educational as well as missionary influence in order that its educational and informational content can be of proper quality. The predominance of fund-raising agencies in school mission club life, while it contributes a certain imperious urgency to the activities which is good, should be counterbalanced by the educational element in order to insure enduring value to the enterprises. Educators and missionaries should work jointly in the preparation of literature, plays, and other such extra-curricular implements.

11. *Teachers*—Still more important than textbooks is the matter of the preparation of teachers, a responsibility of Catholic normal schools. The objectives should be four-fold: i—education in the Church's principles and teachings on the universality of Christianity; ii—instruction in the Church's world mission activities; iii—application of Christian principles to intercultural education, particularly Christian attitudes toward races; iv—instruction in the integration of this matter into the school curriculum.

JOHN J. CONSIDINE, M.M.

HE WAS A PUPIL OF MINE

So you are a teacher! For years stretching into the misty past you have been doing your work, grinding out a daily grist and adding to it a nightly stint of lesson outlines and whatnot, and have corrected endless cascades of papers. Drop by drop it seems you have drawn from the slowly receding well of your energy, ever expecting one added effort to bring the crown of success. How often you have closed your tired eyes to turn inward with thoughts about John or Mary, Jane or Thomas, probing both theory and experience for the exact reaction which will make them into real people instead of public nuisances. You breathe a broken, tired, self-pitying sigh. It has been a wearing day and nothing is left for you but a shattered husk.

Yet today was like many other days which went before; it is also a portent of many other days that will arrive presently out of the future. That is, they will come if you do not collapse. The repetitiousness of routine has been your grisly companion; the sameness of sameness has been absorbed into your very blood-stream and you grow uneasy, as you have so many times before, lest you break at last under the beat, beat, beat of little problems and little chores coming your way with nightmarish frequency.

The shiny years of your apprenticeship glow at you from the distant past. What a brightness they gave off for all men to see. But now you smile lopsidedly, recalling your youthful certainty that you could make the world over anew and save teen-age humanity with gesture, word or example. A shiver ices your backbone. Perhaps you are overtired; but you know in your heart of hearts that the ice and frost of discouragement are beginning to chill your marrow.

Your back stiffens with a resurgence of courage and you try to return to what you have been doing. You feel a bit better. Yet shame covers you like a blanket. Though your shame does not chase away the chill with its false and embarrassing warmth, you find that you cannot throw it off. And how often this has happened to you!

Scorching questions sear furrows into your mind and your brow reflects a physical counterpart of your disturbed interior.

Maybe you should never have taken up the work of teaching. After all you may not be a teacher? Or you are now, after a paltry success, on the downward slope after and beyond the peak of your usefulness?

Your belabored head drops and almost instinctively your right hand balls itself into a fist to beat out "*Mea culpa! Mea culpa! Mea maxima culpa!*" on your breast. You are beaten, for there is nothing more within to be drawn out.

But wait!

To be sure you have not always been successful; plans on which you had staked your life found their way into the wastebasket; someone did come along to take authority from you as though you were a bad child. Things like these have an annoying provocativeness about them. They have come to all of us.

Are you not overlooking the best reward of a teacher? The best reward that can come to a teacher on this earth?

Of course you can say it! Say what?

HE WAS A PUPIL OF MINE!

Let's go over the list or part of it.

There is Monsignor Jones. You had him in the fourth grade. Look at him now! Though young in years he is well along in accomplishment, honored by his Church for having helped religion and man so much, and you, poor bedraggled wretch, you had a hand in making that man.

How about Joseph Goslin, Editor-in-chief of Associated Newspapers of the U. S. A.? Remember, you were the one who told him he could write if he would keep at it, at it, at it. Well, he is at the top now, and you, who seemed about to dissolve in disappointment a moment ago, helped to get him there.

Oh, yes, there's Walter Parker, inspirer, organizer and director of "The Mars Little Theatre." Recall the unique performance of Walter when he was in your class? What a specimen of scholastic America he was! He could not manage one paragraph of the Reader without disgracing himself. You came to his rescue, sometimes with private help, sometimes (whisper it) with a bribe, and he began to learn how it was done. Look at the shining brightness of him now at the top of his profession, and you, fully prepared just now to give up the ghost, had something to do with setting his feet firmly on the boards.

You are beginning to feel the first crinkles of a smile pull at

the corners of your mouth because the deep, true joy of the teacher is coming back with its warmth to drive the chill out of you. Discouragement and fatigue do not seem so personally present. But you can honestly do better by yourself; you may still know a deeper, more pervading joy.

How about Bishop Sexton? Here is a man of sanctified life, of great influence, of numerous honors. What a battling, good-for-nothing he was when he entered your class! He fought with you or anyone else tooth and nail, with or without provocation. He seemed to have one plan in life, to make everyone and everything over to his own miserable pattern. He had to be tamed with work, with discipline, with tongue-lashing, and (heaven save the diocesan disciplinary code) with the rod. But you gave him what he needed to become a good boy. You laid it on him until he was brought down to his proper size. Then he went forth from you to other teachers. Now he is a successor to the Apostles, a true "which one" of the Church you love. And this mighty spiritual Lord has told you with the humility of a child that you and your rod were the instruments which changed him from a graceless wretch of a boy into a gracious, grace-giving man. Yes, he of all the honors has come down from the heights toward which you turned him to give you honor.

The examples might go on; you might draw others from the jewel-encrusted ciborium of memory; yet these, I think, have served a purpose beyond their mere achievement.

Tired now? Discouraged? Defeated? Not you with your teacher's reward, that row of decorations on your heart. HE WAS A PUPIL OF MINE!

PETER IBBET.

EDUCATIONAL NOTES

A PATRIOTIC PROGRAM FOR THE SCHOOLS

Two out of every three of the 77 billion dollars to be expended this fiscal year for the prosecution of the war will be obtained by borrowing. The war can be financed. That is certain. But we must finance it economically, and to do so we must take drastic measures against inflation. Two sources of revenue for the United States Treasury are designed to prevent inflation—taxes and War Savings. It is the purpose of War Savings to skim off a large part of the national income remaining after taxes have been paid. This year it is estimated that the national income will be approximately \$125 billion. It is expected that Federal, state and local personal taxes will amount to approximately \$15 billion. Regular savings in bank deposits, insurance, etc., will absorb approximately another \$13 billion. The sale of War Savings Bonds and Stamps will take at current rate an additional \$12 billion. That leaves about 85 billion—spending money—in the American pocketbook. But there probably will be less than 70 billion dollars' worth of consumer goods and services available. To escape the menace of inflation, to obviate the disaster of exerting more purchasing power than there are purchasable goods and services, Americans must spend less. That is, Americans, having more money than ever before, must save that money. This saving can be accomplished only by the practice of self-sacrificing patriotism and by investing a large share of personal incomes in War Savings Stamps and Bonds.

For Catholics, patriotism is a virtue. Saint Thomas treats it as that aspect of the virtue of piety by which we profess a filial devotion to our native country. Love implies self-denial; the love of country has War Savings as its common, ever-present opportunity for making sacrifices.

In the wisdom of her Founder, the Church has always esteemed the ascetical value of self-denial. Now that self-denial has become a patriotic necessity, Catholic schools need merely indicate this new expression of their traditional teaching. Catholic schools, training for citizenship in the state as well as in the Church, are fostering the exercise of the virtue of Patriotism by participating in the Schools At War Program.

The aims of this Program are:

1. To develop a coordinated plan of war activities according to the resources and needs of the school's respective community.
2. To demonstrate to the community the variety and value of school war services; and
3. To confer special awards on all schools participating in the Schools At War Program.

Incentives for Catholic schools to subscribe are many. Intense participation by the Catholic schools, contributing as it does to the general benefit effected by resisting inflation, will render more efficient the relatively fixed budgets which, under the compulsion of diminishing incomes, many schools have enforced.

Again, encouragement of War Savings provides a means to check the increase of crime among youth. Petty thievery and burglary have declined, the officials say, but war prosperity has brought a multiplication of other offenses. Our young people have money to spend, and the world and the devil are, as usual, marketing destructive merchandise. Obviously, a great good can be gained by stimulating and organizing the purchase of Bonds and Stamps.

Moreover, in following the Schools At War Program, the school will effectively realize its function of guiding the home and the community through the influence of inspired and well-directed student representatives.

Of the schools that have eagerly undertaken war activities, many have unfortunately dissipated their efforts by not having a comprehensive plan. In others, small groups of students have undertaken limited projects which, though useful, have failed to call into play the activity of the whole student body.

In order to develop a comprehensive program, it would seem advisable to integrate the Schools At War Program with all other school work programs. There should be an over-all committee, consisting of administrators, teachers, student leaders and citizens. This group would assume responsibility for the program in each school. It should cooperate with the diocesan and state school administrators in maintaining an integrated Schools at War Program.

Because those who cannot join the armed forces can get into the war by saving, serving and conserving, three sub-committees

suggest themselves: a Savings Committee, a Service Committee, and a Conservation Committee.

Saving should place particular emphasis on the regular purchase of War Savings Stamps and Bonds by the lay teachers and students. Money thus saved should be that diverted from the purchase of unnecessary items—*things we should do without*.

Serving inculcates the practice of civil allegiance through loyalty to the school and the community by:

1. Taking all possible advantage of training courses which the school offers in mathematics, applied science, pre-flight aerodynamics, life-saving, first aid, air-raided messenger service, agriculture and shop practice, etc.;

2. Making model airplanes, clothes, stamp-selling booths, war posters, war exhibits, etc.;

3. Volunteering for farm cadet service, employment in factories during vacations, work with the Junior Red Cross, N.C.C.S., etc.

Conserving proposes the frugal use of goods, services, and money by:

1. Repairing and using old clothing, repairing school equipment and machinery, repairing farm equipment in school shops, etc.;

2. Collecting scrap and waste materials, and using the profits to buy War Bonds and Stamps;

3. Wasting nothing, seeing that all foods raised are properly processed, utilizing constructively that which during normal times might be wasted—paper, lighting, etc.;

4. Practicing and promoting wise buying, following a budget which forbids luxury-buying while providing for regular Stamp and Bond buying.

Finally, because the War Savings Staff of the Treasury Department is looking to the Catholic Schools and Colleges to carry its Program for War Savings to the Catholics of the United States, there might well be instituted a subcommittee for the interpretation of the Program. Thus the Program could become functional through the entire Catholic population of the community.

By leading our young persons in the Schools At War Program, our schools are imparting to them the spirit and practice of the

virtue of patriotism and helping them to prepare for themselves a better world.

MEETING OF COMMITTEE ON MISSION EDUCATION

To formulate a comprehensive program of mission education in the Catholic schools an executive committee of the Committee on Mission Education of the National Catholic Educational Association was selected at a meeting held in Washington March 3. The members of the committee are the Rev. Thomas J. Quigley, Superintendent of Schools of the Diocese of Pittsburgh, chairman; the Rev. John J. Considine, Assistant General of the Maryknoll Fathers, and the Rev. James T. Hurley, of the Catholic Students' Mission Crusade.

The plans to be made by the newly named committee will, it is announced, take due account of present school curricula and arrange for the provision of materials that can be used in connection with religion and the social studies. It is hoped, it was stated, to present a definite program by the opening of the new academic year.

Other members of the Committee on Mission Education attending the meeting, at which the Rt. Rev. Msgr. George Johnson, Secretary General of the National Catholic Educational Association, presided, were: The Very Rev. Msgr. William R. Kelley, Diocesan Superintendent of Schools, New York; the Rev. Joseph B. Collins, S. S., Director of the National Center of the Confraternity of Christian Doctrine; the Rev. Francis Goodall, C.S.C., Holy Cross Foreign Mission Society; Mother Anna M. Dengel, M.D., of the Medical Missionary Sisters; the Rev. Paul Lanigan, of the Josephite Fathers; Brother Vincent, of the Xaverian Brothers, Baltimore; Sister Mary Lenore, S.S.N.D., of the College of Notre Dame of Maryland; Sister Mary Joan, O.P., and Sister Mary Nona, O.P., of the Commission on American Citizenship of the Catholic University of America.

The Committee on Mission Education was authorized by the Executive Board of the National Catholic Educational Association at its last meeting. It has been evident for some time, it was stated, that while there is a great amount of mission activity being carried on in the Catholic schools, nothing very definite is being done in the way of basic education. The aim of such

education would be to cultivate in the children and young people in the schools a knowledge of the Christian task of carrying doctrines of the Church and its life of charity to all men, and to arouse in them a love for the Church's worldwide efforts in this regard. At the same time it would bring to the children a sympathetic understanding of the peoples of the earth to whom all Christians are bound in unity and catholicity of spirit, the statement said.

NATIONAL FAMILY WEEK, MAY 2 TO 9

Plans for Catholic participation in "National Family Week," to be observed May 2 to 9, were made at a meeting held in Washington of the Catholic Committee on National Family Week.

Those attending the meeting agreed that the matter of focusing attention in a national way on the family problems of the country was one "of much interest and concern to the Catholic body and should be made the most of."

The Catholic committee was guided in its deliberations by a statement drawn up by a General Committee on National Family Week. The statement said in part:

The purpose of National Family Week is the spiritual strengthening of family life to meet successfully the wartime and post-war conditions which tend to menace and disrupt families. The observance is sponsored jointly by representatives of the various religious communions. The United States Office of Civilian Defense is cooperating with the sponsoring groups in bringing to bear on the program the resources and facilities of those federal agencies concerned with family life and welfare.

Family Week emphasizes the spiritual foundations of the family; the place of religion in establishing and maintaining the home and in fulfilling family life; the interdependence of home and church or synagogue as they seek common values and share in the responsibilities of religious nature. The resources of religious faith and practices must be mobilized to enable families to meet the anxieties, privations, separations and bereavements of war.

General public attention is directed to the basic place of the family in a democratic society. The concern of the whole community must be aroused to conserve and improve family life as the best training ground for responsible democratic citizenship. Each community must be led to face its responsibility for providing a wholesome, healthful home environment for all its members.

The members of the Catholic Committee on National Family Week are the Rev. Dr. Edgar Schmiedeler, O.S.B., Director of the Family Life Bureau, National Catholic Welfare Conference, and Executive Secretary of the National Catholic Conference on Family Problems; the Rev. Lucian L. Lauerman, Director of the National Catholic School of Social Service; Dr. Andrew J. Kress, Vice-President of the National Catholic Conference on Family Life; Edward J. Heffron, Executive Secretary of the National Council of Catholic Men, and Miss Margaret T. Lynch, Executive Secretary of the National Council of Catholic Men.

ASSOCIATION OF HOLY CHILDHOOD OBSERVES CENTENARY
OF FOUNDING

The Pontifical Association of the Holy Childhood, the official agency of the Holy See through which Catholic small children make their contribution of prayer and alms toward the spiritual and temporal benefit of children in mission lands, will celebrate its one hundredth anniversary this year, it was announced at the national offices in Pittsburgh.

With the aid of Pauline Jaricot, venerated Foundress of the Propagation of the Faith Society, the Holy Childhood Association was founded by the Most Rev. Charles de Forbin-Janson, Bishop of Nancy. Born in Paris in 1785, he became Bishop of Nancy in 1824, but six years later, when an anti-clerical government came into power, he was forced to abandon his See.

Bishop de Forbin-Janson then dedicated his life to the propagation of the Faith in foreign missions. A keen student of mission problems, he was appalled by the unhappy condition of children born in pagan lands. His heart moved to pity, he availed himself every opportunity to preach the cause of abandoned pagan children.

In 1843, the Bishop returned to France and met Pauline Jaricot. He unfolded to her his plan to organize the Catholic children of France in a work which would benefit the destitute children of the mission world. From the discussion which the Bishop had with Pauline Jaricot, the Association of the Holy Childhood was founded.

The Bishop gathered to his aid a group of experienced men the same year, and they united in the first council and formu-

lated the rules of the Association. Conditions for membership were but two—one penny was to be given every month by each member, and daily each child was to recite a "Hail Mary" together with the invocation, "Holy Virgin Mary, pray for us and for the poor pagan children." While baptism of dying pagan children was the chief aim of the Association, it was determined that the organization should undertake the erection of orphanages, workshops and other institutions where those children who survived might be protected and educated.

In 1844, Bishop de Forbin-Janson died and, while his death was a blow to the Association in France, Germany and Belgium, within a short time the work had spread to practically every part of the Catholic world. The Association of the Holy Childhood was raised to Pontifical rank in February, 1926, by the late Pope Pius XI. The first returns of the Association in 1843 amounted to \$25,000. In 1940, the return had grown to \$2,000,000.

SURVEY OF THE FIELD

With courses designed to aid in the prosecution of the war as well as toward solution of the post-war problems, Catholic University of America will open its summer school on June 25, it has been announced by Dr. Roy J. Deferrari, summer school director. The six-week course will conclude on August 7 and the twelve-week course on September 18. Courses in languages will occupy a prominent part in the curricula and special attention will be focused on classes in Russian, Chinese, Japanese, Syriac, Italian, Polish, French, German, Spanish and Portuguese. There will be classes to prepare high school teachers to give courses in pre-flight aeronautics, as well as in all the natural sciences, such as physics, engineering, mathematics and others. Courses directed toward post-war problems will include international economic relations, foreign affairs, and war economics. A new feature of the summer school is the graduate work in a twelve-week course. Under this program, Dr. Deferrari explained, it will be possible to earn a master's degree in a minimum period of two summer sessions of twelve weeks and one session of six weeks. . . . "Post-War Rehabilitation; Moral, Social and Cultural" was the theme of a conference of 600 students of the Detroit region at a Regional Conference of the

National Federation of Catholic College Students which was concluded at Marygrove College, March 1st. The three principal speakers were the Most Rev. Edward Mooney, Archbishop of Detroit; Governor Harry F. Kelly of Michigan; and the Rev. Paul Tanner, Director of the Youth Department, National Catholic Welfare Conference. Colleges represented were Mary Manse College, Toledo; Siena Heights College, Adrian, Mich.; Marygrove College, the University of Detroit, Mercy College, Detroit, and the Newman Clubs of Wayne University, Detroit, and the University of Michigan. . . . A special pamphlet, "Sound Educational Credit for Military Experience," has just been published by the American Council on Education here, with the objective of avoiding repetition of "chaotic conditions" which prevailed after World War I in granting indiscriminate "blanket" educational credit to men who served in the armed forces. Copies of the pamphlet are being mailed out by the regional accrediting associations to all member schools and colleges, including Catholic institutions, with a covering letter of endorsement. Fifty thousand copies have been printed. . . . A measure introduced in the State Legislature of New Hampshire provides for the releasing of students from classes one hour a week to receive religious education in schools, upon written permission from their parents or guardian. An editorial in the *Manchester Union*, supporting the bill, said in part: "It is the conviction of the bill's sponsors that the times call for increasing emphasis on moral teaching, and their conviction is equally firm that the means they propose would remedy a condition growing out of our modern social and industrial system. Knowing, as everyone knows, that the principle upon which moral law is founded is the basis of all man-made regulations in behalf of law, order and decency, the bill provides the opportunity to give the teachings of religion week-day attention. No one will want to gainsay that." . . . Since wartime increasing demands for technological subjects have threatened gravely the liberal education in colleges, the Catholic Action students of the University of Notre Dame have started a "Teach Yourself" movement. Books covering all fields of the liberal arts, which are written in popular style but nevertheless are recommended by authorities, have been drawn from the university library and placed in a display as a guide to reading selections. An intensive campus publicity

campaign has the aim of getting students to pledge to read the selected volumes, devoting at least 20 minutes a day to this reading. . . . The application of the Encyclical of Pope Pius XI to Colored persons in the United States was the topic of the first hearing by the newly organized Interracial Group of the College of New Rochelle and was conducted on the campus by the Rev. John LaFarge, S.J., Harold Stevens and George K. Hunton, of the Catholic Interracial Center in New York City. The Group at the college has been inaugurated to study the problems of Colored persons and to define by which college students may help them to achieve just and equitable social rights. . . . Suspension of the cooperative system of education in the Marquette University College of Engineering for the duration has been announced by the Very Rev. Raphael C. McCarthy, S.J., President of the University. Forty-five industrial firms in the Milwaukee area cooperated with Marquette so the upper-class engineering students spent alternate months in the classroom and in shops. Acceleration of the curriculum made it impossible to continue the plan during the war. Marquette installed the cooperative system of engineering education in 1919. . . . A seven-part seminar devoted to the spiritual, moral and physiological aspects of marriage for the seniors at the College of New Rochelle opened March 1 and will continue on succeeding Monday evenings. The Seminar is being conducted by the Rev. George Ehardt, chairman of the religion department and chaplain of the college, in the ethical field, and Dr. Francis Conway, prominent New York physician, in the medical field. The Senior Sodality of the College is sponsor of the seminar. . . . Students of St. Bonaventure College have entered upon a more highly accelerated program, which will enable seniors to complete their semester and graduate on April 21 instead of May 30, as planned in the original stepped-up educational program. The Very Rev. Thomas Plassman, O.F.M., president of the college, told the students that to accomplish this purpose classes would be doubled in length so students could cover completely their subjects and fulfill educational requirements for credits despite a reduction of 34 school days. . . . A campaign sponsored by *The Witness*, the official newspaper of the Archdiocese of Dubuque, is meeting with great success. The paper started a campaign last October for discarded Ro-

saries to be mended and reconditioned. Rosaries still are being received, and as soon as they are reconditioned they are sorted and sent to priests of the Archdiocese, who now are on duty as chaplains with the armed forces. *The Witness* is receiving letters from the chaplains from various parts of the world, expressing their gratitude for the rosaries and telling how much good the campaign has accomplished. . . . A collection of Revolutionary and early Federal Americana, considered one of the most important in the country, recently presented to Fordham University by a donor who prefers to remain anonymous, was accepted formally by the Very Rev. Robert I. Gannon, S.J., University president, at a ceremony in Duane Library on March 6. The collection will be on public exhibition until May 1. Known as the "The Charles Allen Munn Collection" in honor of the late editor and publisher of the *Scientific American*, the collection consists of 127 items—books, records, letters and original manuscripts. Among the manuscripts are several autographed letters of George Washington, three of his orderly books and two Washington Irving manuscripts. The collection also includes 35 original studies and sketches of Col. John Trumbull, celebrated American painter; printed books, pamphlets and newspapers of the Revolution era; autographed letters of William Penn, dated 1685 and 1686; letters signed by Benjamin Franklin, the Marquis de Lafayette and John Hancock; and a map made by Washington of a tract of land owned by him in what is now West Virginia, which is dated Christmas Day, 1787. . . . Sister Thomas Aquinas, O.P., professor of philosophy at Rosary College, River Forest, has been named a sponsor of the Universities Committee on Post-war International Problems. The committee represents more than 80 colleges and universities. . . . Mother Margaret Bolton, 70 years old, of the Society of Our Lady of the Cenacle, died at the Cenacle of St. Regis, New York, on February 27. Widely known as an educator, Mother Bolton was the author of a catechetical series, "The Spiritual Way for Children" and of seven other books on spiritual and religious matters. Her last book, published in 1940 by the Paulist Press, was "Foundation Material for Catholic Action." She was director of methods in teaching religion for the American Province of her Order and from 1928 to 1935 was associate professor in methods of teach-

ing religion at Fordham University. Mother Bolton was born in Richfield Springs, N. Y., and was graduated from the old Albany, N. Y., Normal College in 1892. She taught English in the public schools of New York in 1913, when she entered the Order of the Cenacle. She had given summer courses in Methods of Teaching Religion at Boston College, Providence Teachers College, Loyola University, Chicago; and St. John's University, Brooklyn.

CATHOLIC SCHOOLS AND THE WAR

Preliminary steps toward utilizing some of the facilities of the Catholic University of America in the specialized war training programs of the armed forces have been taken by a committee of army officers who inspected the buildings and conferred with the University's committee on military affairs, the Rt. Rev. Msgr. Patrick J. McCormick, acting rector of the University, announced last month.

The inspecting officers were not prepared to disclose any details of the army's plans, but University officials made available to them all information they sought. A thorough inspection of classrooms, laboratories, athletic and gymnasium equipment and grounds were made by the inspectors. The officers later conferred with Dr. Martin R. P. McGuire, Dr. Roy J. Deferrari and Dr. James A. Magner, who make up the University's committee on military affairs.

Col. Herman Beukema, director of the Army Specialized Training Division in a statement issued by the War Department, disclosed that more than 200,000 soldiers now in camps throughout the country have been examined by boards for participation in the war-training programs.

"If we could move the colleges bodily into our camps, our problem would be simplified," said Colonel Beukema. "That being impossible, the War Department is reversing the flow—by placing selected soldiers in selected institutions for varying periods of intensive training. Four major classes of trainees are provided for. First, in point of numbers, are engineers of various types. The second largest group is to study medicine and the allied fields. A third and relatively small group will be developed in psychology for future use in junior classification and placement personnel. Last, and highly important, is a

group of medium size, to be trained for liaison work in the foreign areas where the American flag has been planted or will be planted. They are necessarily divided into separate units, each of which will be carefully instructed as to the geography, historical background, economy, social conditions and language of the area in which they may expect future assignment."

* * *

The Archbishop Stritch gold cup for the largest donation in the government scrap drive in Chicago Archdiocese has just been awarded to St. Joseph's School in suburban Lockport, where there is a total enrollment of 61 pupils.

Under the pastor, the Rev. L. C. Bohnenberger, and the Sisters of St. Francis, the 61 pupils secured the highest total in proportion to size of any school in Chicago Archdiocese. More than 400 schools participated.

* * *

When the history of Rochester's war effort is compiled, "the work of the children of the Catholic schools and the devoted priests and Sisters who guide them will mark a most brilliant chapter," Mayor Samuel Dicker, of Rochester, declared at a Victory Rally staged by students of the 77 parochial schools of the Diocese.

Through tableaux, ballets, choral and musical numbers, the rally depicted the work being done by the 25,400 Catholic school pupils to help win the war. The Most Rev. James E. Kearney, Bishop of Rochester, made awards of war bonds and stamps to schools which were judged worthy of recognition through their individual scrapbooks and war records. The rally was staged under the supervision of the Rev. John M. Duffy, superintendent of schools.

* * *

With ceremonies in the sanctuary of St. Joseph's Cathedral, a U. S. Treasury Department "Minute Man" Flag was blessed and awarded to the students of the Cathedral Girls High School—the first school in San Diego County, Calif., to be awarded the emblem of outstanding participation in the purchase of war bonds and stamps.

The Most Rev. Charles F. Buddy, Bishop of San Diego, assisted by the Rev. Julius Babst, a colonel in the Chaplains

Corps, U. S. Army, there on an inspection tour from Fort Douglas, Utah, and the Rev. William J. Hardy, a lieutenant, chaplain of Camp Callan, blessed the flag.

* * *

Parochial schools of the Archdiocese of New York and the Diocese of Brooklyn in the area of Greater New York issued a total of 1,893,910 copies of ration book number two in twelve hours of working time over a period of three days.

The work done by teachers, parents and students received the praise of R. H. Potter, district manager of the Office of Price Administration.

In the Archdiocese of New York, 1,220,470 books were issued, according to the Very Rev. William R. Kelly, superintendent of schools. A total of 547,440 was achieved in the Diocese of Brooklyn, it was announced by the Rt. Rev. Msgr. Joseph V. S. McClancy, superintendent of schools.

* * *

Holy Ghost Junior High School is the first high school in the Archdiocese of Dubuque to complete a set of 50 model airplanes for the United States Navy. Twenty-five boys took part in the construction of the planes. Practically all of the work was done by hand.

The model planes are used for training Navy men in aircraft recognition, range estimation in gunnery practice, formation flying, and other phases of the training program. The models afford cadet flyers training both in range and gunnery practice and in identifying the various planes they will meet in the air. The models include planes used by the United States, Germany, Japan, Italy, Russia, the Netherlands and the British. There are 50 different models. Each model goes by its official designation, nationality and type.

The planes are built to a scale of 1 to 72; one inch of the model represents six feet on the actual airplane. The largest plane has a wing spread of 25 inches and the smallest 5 inches.

* * *

The "patriotic response" of Catholic schools in the Archdiocese of New York to a request from the War Production Board that they release typewriters to the United States Government to further the war effort, has been commended by H. S. Boyle,

director of the Typewriter Procurement Division of the War Production Board.

In a letter to the Very Rev. Msgr. William R. Kelly, arch-diocesan superintendent of schools, Mr. Boyle said:

"Catholic schools under your supervision have responded exceptionally well to our typewriter appeal. Practically all the high schools and commercial schools have released their share of typewriters. Cathedral High School for Girls, in particular, having released a total of 40 machines. On behalf of the War Production Board and in the name of our armed forces, we thank you for the fine cooperation you have given to this program."

* * *

The service record of the University of Notre Dame in World War II already is well in excess of the World War I record, it was announced.

In the first World War, Notre Dame alumni and students in the military service numbered 2,200 while six priests of the Congregation of Holy Cross served as chaplains. The memorial door of Sacred Heart Church on the campus bears the names of 46 who gave their lives for their country.

The alumni office revealed in the present war 2,500 of the university alumni are in the service, while undergraduates who have left the campus for the military branches will bring the number to more than 3,000. It also was announced that 20 priests of the Congregation of Holy Cross are serving as chaplains. The roster of those who have died in the service numbers 31.

* * *

Sheil School of Social Service, Chicago, has had an attendance of 660 persons of ages ranging from high school students to grandmothers and grandfathers. The school, originated by the Rt. Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago, to educate and enlighten persons along wartime thinking lines, is held in the Catholic Youth Organization Building. Classes are free.

"Straight thinking" classes, taught by the Rev. James V. Shannon, attracted the largest group, while the panel discussions on "Women in War Time" and "Social Pathology" also had large attendance.

REVIEWS AND NOTICES

Educational Psychology, by A. M. Jordan. New York: Henry Holt and Company, 1942. Pp. xviii + 597.

This volume, a revision of the author's previous work, may perhaps be best described as an eclectic text in Educational Psychology since it gives no direct clue as to the particular school of psychology to which the writer belongs. His aim would seem to be to present as objectively as possible what experimental investigations have revealed concerning the conditions of learning and of personality development without entering into the problem of the nature of mind or of person. If one is willing to grant that a writer on psychology can eschew all philosophical considerations and confine himself to "scientific psychology"—something which even so staunch an advocate of the scientific method as Dewey refuses to admit—he may be satisfied with an ostensibly "neutral" presentation such as this; and, be it said, he will find in it much useful material and many practical aids for the teaching of the subject, including summaries of various experimental studies, questions and exercises on each chapter, and abundant biographical references.

Even in this case, however, he may not accept all the author's conclusions and implications, e.g., those to be found in the chapter on "Sex and Race Differences." For instance, it will not do to refer to Brigham's study of 1923 and omit all reference to this writer's retraction of his views in an article of 1930 (*Psychological Review*, 37:165). In this same chapter it is not at all certain that the views of Klineberg and Garth on racial differences are adequately presented. Still, it must be noted that Jordan is not at all dogmatic in his deductions and admits that "no completely adequate measurements have yet been made of the differences between any two races in any trait."

One might further question the advisability of including in a text of this kind such a sketchy account of the mechanisms of heredity as is given in Chapter II, even though the author says it is intended only to whet the reader's appetite for more profound study.

The author's study of children's reading interests is undoubtedly important, but repeated references to it (pp. 14, 159ff, 319, 369) become somewhat monotonous.

As a whole, the text is well written, but there are frequent *lapsus calami* when the author, in the haste of writing or typing perhaps, forgets what the subject of his sentence is and uses the wrong verb. However, these are but minor defects; the most serious one, in the reviewer's opinion, is the lack of an explicitly stated philosophy of human nature.

EDWARD B. JORDAN.

Catholic University of America.

America Organizes to Win the War, edited by Erling M. Hunt.
New York: Harcourt, Brace and Company, 1942. Pp. xiii
+ 426.

To make clear the causes and aims of the war, which the year 1943 with Soviet Red successes indicates will result inevitably in a victory for the United Nations, is the intent of this volume of readings for the high school level, as edited by Professor Hunt of Teachers' College, Columbia, who contributes an introductory note and a concluding chapter of adequate study suggestions. It includes twenty chapters by men known in the fields in which they write—known as men of liberal views, patriotic and intelligent.

Henry S. Commager of Columbia University sets forth the fundamental issues of the war; Frederick Schuman of Williams College tells how the war began back in Manchuria, or was it in Poland, and spread to global proportions; Max Lerner of Williams College writes of the ways in which this total war differs from earlier American struggles; Paul Schubert, S. L. A. Marshall and Lauren Lyman trace informatively the organization of the navy, army, and air force; Harold Vinacke of the University of Cincinnati suggests ways in which the United States can co-operate with her allied associates; Claude Wickard, Secretary of Agriculture, tells what the farmers are doing and can do to win the war of food supplies; Alvin Dodd explains the organization of American industry to out-produce the axis nations and their willing and conquered satellites; David C. Coyle undertakes the alarming subject of how we can pay for the war; Byron Price discusses censorship, while Ladislav Farago opens up the general subject of psychological warfare of the nerves; Waldemar Kaempffert naturally explains what scientists are doing; Paul De Kruif considers winning health for civilian and fighter as a

fundamental basis for victory; Charles Judd of the University of Chicago suggests the ways in which young people can aid and rather directly; Dorothy Canfield Fisher aims to show how writers and artists can contribute their bit; and Vice President Wallace offers thoughts on the foundations of peace. Under the heading "What are we fighting for?", W. H. Cunningham of the Jamaica Plain High School, Boston, brings out salient points from the speeches of the Prime Minister of Great Britain and the Six Northern Counties of Ireland and the President of the United States.

Over all the picture is hopeful and optimistic and not overly critical. It is insisted that we won World War I, lost the peace as well as the world covenant, and sought to foster economic nationalism and imperialism at the same time by tariffs, restriction of emigration, and investments of billions in doubtful schemes abroad. Our appeasement policy prior to 1939, and even Pearl Harbor as far as Japan was concerned, is not glorified much beyond that of the appeasers of Munich. One writer rather ridicules the fears of communism and the failure to support Republicanism in Spain against totalitarianism. One is glad to see Mussolini put in the same boat with Hitler. Behind it all there is an undercurrent of fear of the Soviet. Outside of the four freedoms, the aims are not too clear. The chapters are not too dogmatic omniscient, and the writers would not refute critics with retaliatory name-calling anti-Semitic isolationists, obstructionists, capitalists or what have you.

Democracy may well be glorified. Canning called in the New World long before Churchill. The germs of the freedoms, I suppose, can be traced from the Atlantic Charter to the Charter of Liberties. Isolationism and rigid nationalism cannot survive in a trading nation exporting capital. There is an understandable feeling that the war is part of a world revolutionary movement—from the world of the few to that of the common man. It might be suggested that democracy has some further steps to take in these United States in a more sincere toleration, more full religious liberty, greater interest in unorganized labor, less class distinction, fuller sympathy with foreign groups, equality of educational opportunities in all jurisdictions in the land, more equitable treatment of Negroes, the elimination of political bossism, the blotting out of extra-legal schemes to deny men the

franchise, complete equality of the sexes, uniform state laws on marriage, divorce, and minimum wages, less isolation of racial and religious groups, and an acceptance on the part of the upper classes that their superiority of position is artificial and tenuous in the competition.

The war won, peace must be won at a table in which objectives of the United Nations may vary considerably. Within America, peace must be won on the basis of jobs for all, including returned fighters, an equal distribution of the profits of the land, job-security, the liberalization of the ultra-liberals, no return to the old disorder of depression and economic fear, safety for the improved American way, the freedom of small business, and a people reasonably well housed and fed. Out of the destruction of totalitarianism, a greater America in a better world freed of imperialistic controls should result in actuality not in a visionary, utopian dream.

RICHARD J. PURCELL.

Catholic University of America.

The Family, by Ruth Shonle Cavan. New York: Thomas Y. Crowell Company. Pp. 593.

In the following few lines of her own preface to this volume the author gives a concise description of its contents:

The viewpoint is sociological, with emphasis both upon social control and regulation of the family and upon the molding of personality within the family. Although present problems of family life are central in the discussion, enough historical and statistical material is included to give perspective to current problems. The author has attempted to make the book timely by including discussions on the relation of the war and of the depression to family life.

There are four sections to the volume. The first has three chapters dealing with the nature of the family; the second has five dealing with the course of family life; the third has five on the subject of crises in family life; the fourth has five on the family and the social organization.

There is considerably more in this book than in any volume on the family that this reviewer has ever read. It shows much careful work, and the secular sociologist will undoubtedly be much pleased with it. But what good it can accomplish is quite another question. All types of aberrations—the Oneida

Community, and what not—are given detailed mention, while only here and there are found a few incidental words about the Christian family.

The final chapter on Trends and Reconstruction shows a dreadful picture. The situation is learnedly described, but one looks in vain for anything that might better it. If that is scientific sociology, then it will do nothing to better or save society. It simply describes situations, and leaves the impression that what is, is right. It is little wonder that the more courses on the family have multiplied in our secular schools, the worse has the American family situation become.

EDGAR SCHMIEDELER, O.S.B.

Books Received

Educational

Carnegie Foundation for the Advancement of Teaching 37th Annual Report. New York: Carnegie Foundation, 522 Fifth Avenue. Pp. 179.

Institute of International Education Report of Conference of Foreign Student Advisers. New York: Institute of International Education, 2 West 45th St. Pp. 118.

Kandel, I. L., Ph.D.: *The Cult of Uncertainty.* New York: The Macmillan Company. Pp. 129. Price, \$1.50.

Mursell, James L.: *Music in American Schools.* New York: Silver Burdett Company. Pp. 312. Price, \$2.60.

Proceedings of the 19th Annual Educational Conference and the 8th Annual Meeting of the Kentucky Assoc. of Colleges and Secondary Schools. Lexington, Ky.: University of Kentucky. Pp. 114. Price, \$0.50.

Stoddard, George D.: *The Meaning of Intelligence.* New York: The Macmillan Company. Pp. 504. Price, \$4.00.

Textbooks

Babbitt, Arthur B., and Swartz, David J.: *Mechanical Drawing.* Including Blueprint Reading. New York: Henry Holt and Company. Pp. 217. Price, \$1.20.

Dull, Charles E., and Newlin, Ira G.: *Fundamentals of Machines. Fundamentals of Electricity.* New York: Henry Holt and Company. Pp. 547; 456.

Flynn, Vincent Joseph: *Prose Readings.* An Anthology for

Catholic Colleges. New York: Charles Scribner's Sons. Pp. 728. Price, \$2.50.

Huber, Miriam Blanton, Salisbury, Frank Seeley, and Gates, Arthur I.: *The Ranch Book. Rusty Wants a Dog*. New York: The Macmillan Company. Pp. 159; 192. Price, \$0.76; \$0.80.

Johnson, William H., Ph.D., and Newkirk, Louis V., Ph.D.: *Fundamentals of Electricity. Fundamentals of Shopwork*. Pre-Induction Texts. New York: The Macmillan Company. Pp. 212; 200. Price, \$1.32 each.

Lennes, N. J.: *A Second Course in Algebra*. Revised Edition. New York: The Macmillan Company. Pp. 522. Price, \$1.80.

Ullman, B. L., and Henry, Norman E.: *Latin for Americans*. Second Book. New York: The Macmillan Company. Pp. iv + 462. Price, \$2.40.

Wren, F. Lynwood: *Number Relations, Functional Numbers*. Boston: D. C. Heath and Company. Pp. 310; 326. Price, \$0.96; \$1.00.

General

Hildebrand, Dietrich von: *Liturgy and Personality*. New York: Longmans, Green and Co. Pp. 218. Price, \$2.00.

Joachim, Father, O.S.B.: *Liturgical Symbols*, a series of 25 cards (11 x 14 inches) in colors illustrating principal aspects of the liturgical life. Collegeville, Minn.: The Liturgical Press. Price, \$2.00.

Krull, Rev. Vigilius, C.P.P.S.: *Christian Denominations*, 17th Edition. Carthage, Ohio: The Messenger Press. Pp. 230.

Peace and War: United States Foreign Policy, 1931-1941. Washington, D. C.: U. S. Government Printing Office. Pp. 144. Price, \$0.25.

Rooney, Richard L., S.J.: *Our Day with Mary. Wanted More Everyday Saints*. St. Louis, Mo.: The Queen's Work. Pp. 75; 71. Price, \$0.20 each.

Steinmueller, John E., S.T.D., S.Scr.L.: *A Companion to Scripture Studies*. New York: Joseph F. Wagner, Inc. Pp. 319. Price, \$2.75.

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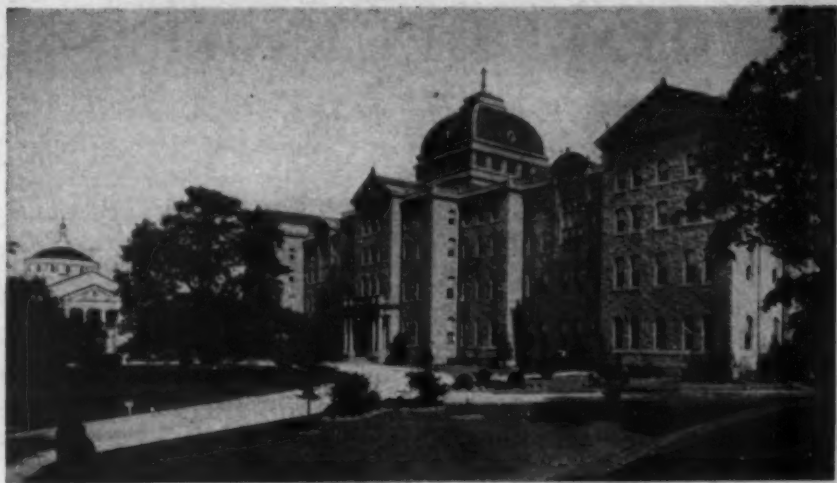
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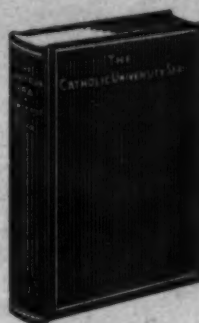
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